The Way of lyfe.

A Christian, and Catholique Institution *comprehending principal poincts* of Christian Religion, which are necessary to bee knowne of all men, to the atteyning of Saluation.

First delyuered, in the Danish language for the instruction of those people, by Doctor Nicolas Hemmingius, Preacher of the *Gospell*, and Professor of Diuinitie, for the Kynge of Denmarcke, *in his* Vniuersitie of Hafnia:

And about three yeares past, (for the commoditie of others) translated into Latine, by Andrew Seuerinus Velleius:

And now first, and newly Englished, for the commodity of English Readers:

By N. Denham, *this yeare of our Redemption*, 1578.

Imprinted at London by *Richard Jones*, *and are to bee sould ouer* against S. Sepulchers Churche.

To the Right woorſhipful, Maiſter *Henry Sadleyre Eſquyer, Sonne of* the right Honorable, Sir Raphe Sadleyre Knight, (one of her Maieſties, moſt honorable priuie Counſayle, and Chauncellour of her Duchy of Lancaſtre:) And alſo to Miſtriſſe Dorothy, wife of the ſaid Henry: Nicolas Denham: wiſheth the fauour of God, with the increaſe of the knowledge of aſſured ſaluation, in IESV CHRIST.

Amongeſt thoſe ſeuen ſpeciall Sages of the Græks, there was one, which beinge deſirous to leaue to a certayne follower of his ſect, ſome ſpeciall token woorthy of remembraunce: commended vnto him (as the ſpecialleſt thing ẏ he could deuiſe) this Symbole ἕπεσθαι θεῷ (that is) Follow thou God. Wherby it is to be perceiued, that euen the very heathens, indowed onely, with the lighte, and wiſdome of nature, and not able to pearce farther, than their reaſoninges, and argumentes taken of the viſible creatures, which they ſaw, and perceyued with their ſenſes) would ſtretch: did not only conclude, that there was a God, which was the woorkemayſter, and diſpoſer of all thoſe thinges, and that he was immortall: but alſo that hee was to bee feared, and honoured, and the ſight, and preſence of him, to be deſired. For whileſt that they conſidered, the globe, and compaſſe of the Firmament, and the earth, with all the noble, and variable furniture therof, as the Sunne, the Moone, the

Starres, and vnder them, the varietie of the other creatures in their kindes, and laſtly, the excellencie of the workemanſhippe of the frame of the body of man: they were induced to gather therof, this concluſion: that the woorkemayſter, of theſe thinges, was, not onely much more beautifull, and excellent, but that hee was, alſo, to bee honoured, and to bee wiſhed for, by preſence to bee inioyed. Hereof ſpronge vp many contentions, and ſundry deuiſes amonge them, concerninge the way, as well how to worſhip him, here vpon the earth, as alſo to ſeeke ſome ſhorte, and ready meane, to come to the ſight, and beeholding of him. But notwithſtandinge, in aſmuch as they wanted the direction of him, which is the leader into all trueth: they tyred themſelues in their owne fonde immaginations, and, not onely in ſteade of the true woorſhippinge of him, frequented Idolatries, moſt horrible, and execrable: but alſo, to come (as they ſuppoſed) to the ſight of him, attempted meanes, moſte pernitious, and dampnable. In ſo much, that diuerſe of them, willinge to bye themſelues apace, to bee in preſence, with that immortality: could finde no better, or readier way, then ſpeedily, to murder, and kill themſelues. Which dooinges of theirs, notwithſtandinge they were heynous, and wicked, and miſſed of the ende, and purpoſe, for which they were doone, (for this is certaine, that Hee which beeleeueth not in the Sonne of God, the anger of God doth abyde vpon him: And agayne the Apoſtle ſayth: It is impoſſible without fayth to pleaſe God: yet it is apparaunte thereby, what earneſtneſſe was amongeſt thē, both to ſeeke (according to their owne blinde iudgementes) what this God ſhould bee: and alſo, which ſhould bee the waye, not onely to walke, but rather to make haſte, and ſpeede vnto him. Which, if they that do profeſſe the name of Chriſt, would conſider, and but compare themſelues in theſe circumſtaunces, with theſe

Rom. 1.

Rhon. 3.

Heb. 11. & Rom. 14.

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men, beeinge but Heathens, and voyde, both of the true knowledge of God, the creatour, and alſo of him, which is the onely way, and would, but ſumwhat conſiderately conferre together, the blynde diligence of the one, with (as it may bee very well termed) the diueliſh, and ſecure negligence of the other: their forwardneſſe in ſeekinge after that, which by all their toylinge, and tyringe of themſelues, they could not truely finde out, with our backwardneſſe, in not keping, and imbracing that which (without our labours) is freely geuen vs. and layed before our eyes: their feruency, in deſiringe to finde and runne the way, to that which they wiſhed for, with our coldeneſſe in walkinge the right way, which is playnely drawne forth, and delineated before vs: to bee ſhorte, their perſwaſions of themſelues, by this viſible Sunne, with our dulneſſe: who, by that true, and bright ſhining Sunne, which is the brightneſſe and wiſdome of the Father, will not bee inſtructed, nor mooued: If (I ſaye) they would with ſome earneſtnes, conſider theſe things: it were not to bee doubted, but as they do deteſt, and abhorre, the name and conuerſation of the Heathen: ſo they would loathe (in ſuch matters as ſeeme, to bee the weightieſt of all others) to bee eyther by others accounpted, or in their owne conſciences to bee condempned, for inferiours vnto them. But, to leaue all other partes of compariſon, and onely to ſpeake of one poynte, which concerneth our preſent purpoſe: it was taught amongſt them, and practiſed by ſuch as were of the beſt, and moſt reaſonableſt amongeſt them, as a moſte neceſſary, and principall doctrine: that they ſhoulde not alwayes heere continue, But paſſe from hence: and that there was an immortalitie of the Soule, which beeinge ſeperated by death, from the body, ſhould, eyther, for the well, and vertuous walkeinge heere, (accordinge to their accompting of a vertuous lyfe) bee gathered into a certayne place of pleaſure, with

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with the Goddes, or els, for not followinge the morall preceptes in following vertues, and eſchewing vices, ſhould not inioy the ſight of the Goddes, but ſhould by them bee punished.

This was the Summe of (as I may terme it) their naturall, and blinde religion. Thus much euen nature her ſelfe, in that her coꝛruption, had taught them. And therefoꝛe the better to ſtirre vp their hearers, to walke vertuouſly, and with the moꝛe deſire in that path, which they ſuppoſed to bee the right waye: they vttered, and commended vnto them, and their poſterity, many pithy, and ſauoury ſentences, as: Philoſophia continua mortis meditatio, that is: the loue or ſtudie of wiſdome, is the continuall meditation of Death: And, Ad Ens Entiũ ſemper contendendum, that is: Wee muſt euer bee walkeinge towarde the cheefe beeing of beeinges, (whereby is ment, God himſelf,) with inſtaite ſuch others, to tedious, here to be recyted, as in their bookes dayly handled, are plentifully to bee ſeene. But wee, which do beare the name of Chriſtians, which liue at theſe dayes, in which (by the great mercy of God) ſuch infinite treaſures of Heauenly wiſdome, and knowledge of Chriſtian doctrine, is powred forth vpon vs: yea wee which haue, for their ſhadowed, and falſe, a cleare, and perfecte religion: for their crooked, and vncertayne bypath, a ſtreyght and moſt aſſured highway: for wiſdome naturall, the wiſdome Deuine: for Plato, Ariſtotle, and their Schollars, the Prophetes, Chriſt, and his Apoſtles: for the doubtfull ende of the pathe, which they taught, the certayne, and aſſured ende of the way which wee are inſtucted to walke in: are yet notwithſtanding, in reſpecte of them ſo dull, and ſo careleſſe of all theſe thinges, yea, and ſo litle aſhamed of this compariſon with them: that wee are litle, or nothing pricked forward, with the conſideratiõ of our moꝛe plentifull bleſſinges: litle, or nothing conſider our owne

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contempt, and ingratitude: ſeeme to make leſſe accompt of Chriſt, his Apoſtles, and Miniſters, then the heathen did of Pythagoras, Plato, Ariſtotle, and their Sectaries, and diſciples: lame, neyther by the promiſes of God to bee allured, nor, by his threatninges to bee feared: to be ſhort, ſeeme neither to feare to runne headlong into that path, which leadeth to deſtruction, nor to regarde to walke in that way which guideth to ſaluation. It is therfore to bee feared, leaſt that come to paſſe, in this compariſon, which our Sauiour IESVS CHRIST himſelfe pronounceth in the 12. of S. Math. comparinge, the diligence, and regarde of the Quæne of the South, in comminge from the farthеſt partes of the world, to heare the wiſdome of Salomon, with the negligence, and contempt of the Iewes: in refuſinge to bee taught by Chriſt himſelfe, comming amongeſt them: and likewiſe in compariнge the repentaunce of the Niniuites, at the hearinge of Ionas: with their obſtinacy, and rebellion, in refuſinge to heare the Sonne of God himſelfe: namely, that as hee there cõcludeth of them both: that aſwell the Queene of the South as alſo the Niniuites, beeing prophane people, and heathens: ſhall riſe in the laſt iudgemente, and condempne that adulterous, and obſtinate nation: ſo that theſe heathens, ſhall then alſo ariſe, though not to theyr own ſaluation, yet to the condempnation of thoſe, which (glorying in the name of Chriſtians) haue ſo litle regard to walke the right way of eternall ſaluation. Which way of Saluation, forаſmuch, as it hath beene, by diuerſe worthy inſtrumentes, of the Church of Chriſt, in theſe our latter times, and ages of the world: tryed, and diſcouered from that byrath, which leadeth to deſtruction and is (by the woorde of God, wherin that right way is ſet foorth, and offered) ſufficiently cleanſed, from all brambles, and weedes of incombraunce, which both for wante of good huſbandinge, and walkinge in, had ouer-

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growen, and hidden the same from many: and is now at the length, made so playne, and visible, that it may bee seene of all those, which doo not wilfully eyther cloase vp their eyes, that they will not see it, or if they doo see it, yet will not suffer their foote once to treade within it: a godly man (considering this) may, with sorow, and greefe of minde, iustly meruayle, why there bee so many, which will not know it: so fewe, that doo regarde to know it: and why, fewer hauing found it, and beeing set into it, do so slenderly goe forwarde, and continue their course in the same. That wée may the better conceyue the causes of these thinges: let vs first consider, wherin this waye of Saluation doth consist. The knowledge therof consisteth, in the right vnderstanding of these two thinges, namely of the Law, and the Gospell. Wheras the Law therefore setteth foorth vnto vs the Iustice of God, and is set before vs, that wee may playnely sée therein, as it were in a glasse, both what God requireth of vs, and also how weake, and vnable wée bée to fulfill the same, that wee seeinge our owne, both deformitie, and imbecillity, should séeke for a cleanser, and a stronger, that may both cleanse vs, and fulfill it for vs: and by this meanes to bée ledde to the Gospell, which setteth foorth the same vnto vs: here, the first sorte, hauinge beene trayned vp, and norseled in another manner of doctrine, concerning the Lawe and the Gospell, and hauinge not learned, the true endes, and right vses of them, for the which they were geuen: are so obstinately bente agaynst this true knowledge of the right way, which is in them conteined: that they will suffer themselues by no meanes, to bee brought, once to enter their foote into it. The seconde sorte of people, are mére Atheistes, and such as hauinge beene alwayes full fed like Epicures, and thorowly pampered vp, with all kindes of worldly voluptuousnes, and pleasures of the flesh: are so lulled a sleape in them, by

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the subtilty of the Deuill, who holdeth them fast snarled: that they haue no leasure, once to bethinke themselues, nor to regarde, eyther what GOD is, or his Lawe, and Gospell, neyther yet, what nor where they themselues bee, nor how they came, or for what cause they are placed in the worlde, nor how they shall departe foorth of it, nor what shall become of them after this lyfe, and so neyther passe for Heauen, or Hell, GOD, or the Deuill: and therefore, no woonder, though they care not, for the inquiringe, and much lesse for walkinge in this way: beeing (as they suppose themselues, (in such a way, as there neyther is, nor can bee any better. The thirde sorte, which doo finde it, and doo enter, and walke into it, and yet are oftentimes stayed, and hyndered in their course: are euen the most holyest in this lyfe, and the very electe of God: who hauing entred into it, and purposing with a good Conscience to walke forwarde in the same: are notwithstandinge oftentimes, throughe the malice of the Deuill, (continually warring against them, and seeking to plucke them forth of that way, into the bypathe of destruction with him, and throughe the frailty of their own flesh, and the continuall allurementes, and baytes of the worlde, are oftentimes so drawne aside, and hindered, yea so bewitched, and dazeled: that it oftentimes seemeth vnto them themselues: that they neede not so earnestly, and so dilligently regarde, to continue still their walking in the same. Hereof it commeth to passe, that, (by the permission of God) they beeing eyther drawne backe, or stayed from going forward, or pluckt for a season beside the way: many heynous, and horrible offences, are by them committed: which aduauntage (as long as they heedefully kept themselues, within the limittes of the right way of Saluation) the Deuil could not haue of them. When Dauid demaunded of the Lord, Wherwithall, a young man should cleanse his way, and the answere of the holy ghost within

him was this: By rulinge himſelfe according to the worde of GOD, was then no doubt, both mindefull of this way, and diligently troade, and walked in the ſame: but, beeing a litle ſtayed therin, hee was drawne aſide, and committed the moſt horrible offence of Murther, and Adultrie: but God hauing compaſſion vpon him, and not ſuffering him, vtterly to loſe the right way of his Saluation: ioyning his Mercy, and Iuſtice togeather, and ſending them vnto him, by the Prophet Nathan, did both mercifully ſet him in the right way agayne (after hee had repentauntly acknowledged his declining from the ſame) and alſo therwithal, iuſtly ſcourged him for his wandring & digreſſion. The lyke may bee found of Ezechias, Manaſſes, Peter, and diuerſe others: which (in reading of the holy Scriptures) are almoſt euery where to bee found, and here, for expelling of tedioufneſſe, are omitted. So that albeit, the godly man, or woman, bee ſometimes hindred in the walking of this courſe, from goinge forward, or be plucked backewarde, or ſeemeth (as it were) ſet quite beſide the way, wherby (as the examples aboue recited do declare) many horrible offences, and wicked actes, pleaſant to the Deuill, are by them committed: yet, this hope they haue lefte them: that God will not ſuffer them (with the obſtinate wicked, & careleſſe vngodly,) to periſh vtterly from the right way, but that hee will reatch forth his mercifull hand of direction vnto them: which (they hartily repentinge, and taking holde of) will ſet them in the ſtreyght, and right way agayne: wherin if they ſhall perſeauere, and continue vnto the ende: they ſhalbe ſure (as our Sauiour Chriſt himſelfe hath promiſed) to bee vndoubtedly ſaued. For, ſo hee himſelfe ſayth in *Math.* Hee that continueth to the ende, ſhalbe ſaued: And agayne: Continue vnto the ende, and I will geue thee a Crowne of lyfe. Thus wee ſee the diuerſity of the people, which lyue, & remaine, euen amongeſt vs which profeſſe the name, and religion

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of IESVS CHRISTE, how, and in what manner they bée affected, to the knowledge of this way of eternall lyfe, and Saluation. Whereof, some, (by meanes of a former false receiued opinion dæpely roted in them) bée obstinate, and wilfully will not learne it: some, are negligente and careleſſe, that they paſſe not for it: the thirde ſorte yet imbracing it, and reioysing to walke in it: are notwithstanding (through diuerſe, and infinite impediments, and hinderaunces) either stayed, or plucked back, or aſide from it: and yet notwithstanding, by the mercy of God, are called backe againe by earneſt repentaunce, and are agayne ſet therin: wherein they walke here vpon the earth, and continue their courſe in the ſame vnto the ende, depart this life in walkinge in theſame, and at the ende of this way, enter into the Citie of eternal reſt, and ſaluation. The true doctrine wherof, bæing in this litle Treatiſe both learnedly, and alſo clearely, & plainly ſet forth, by this godly learned man, bæing ſuch a one, as by the iudgement, and opinion of diuerſe of the beſt learned of this our time, hath deſerued, not the leaſt cõmendacion, of the Church of Chriſt: when I had peruſed, and conferred with my frænd, I thought very mæte, and profitable, to conuert into our vulgare ſpæche, for the commodity, & comfortable inſtruction of all thoſe, to whom it ſhall pleaſe God, to geue eyes to ſæ, eares to heare, hearts to conceiue, and fæte to walke aright, in the ready way to lyfe, therin ſet downe, and deliuered: as in the diligente reading, and meditating of the ſame, ſhall (I hope) to the comfort & ſound inſtruction of the Chriſtian Conſcience, more playnely appeare. For, as the Doctrine therein conteyned, is, both neceſſary (and as touchinge the ſubſtaunce therof) is ſuch, that the true Chriſtian man, or woman, may not bæ without the knowledge, and practiſe therof, in this life, if they deſire to attayne to the knowledge, and vnderſtanding of their ſaluation in the lyfe to

come: ſo is it (aſmuch as is requiſite therunto) both pithily, very playnely, and alſo familyarly, aſwell in plain ſpæch as eaſy Methode, ſet downe, and deliuered: & further, with good aduiſement, and deliberation handled, and diuulged. Touching the Author himſelfe, it is ſufficiently knowne amongeſt the learned, what hæ is: as bæinge ſuch a one, which hath not the loweſt rome, amongſt the beſt, and moſte approued Chriſtian writers of this our age: brought vp from his infancy, in the ſtudies, and exercises of learning, and godlyneſſe, notably qualified, and furniſhed aſwell with liberall artes, and languages: as principally in the ſtudy, & profeſſion of Diuinitie: which profeſſion hæ hath worthely and diligently executed (as by his owne teſtimony ſet downe in his Epiſtle before this boke, is to bæ ſæne) by the ſpace, and continuance of thyrtie yeares: bæinge therunto called, by the Kinge of Denmarcke, to ſupply the place of his publique reader, and profeſſour of Diuinitie, in his vniuerſitie of Hafnia, where with great fame (as I heare) hee at this day continueth. Touching the perticuler matters, conteyned, and handled in the boke, ther are ſuch (as I haue already ſayd, and in the diligente peruſinge therof ſhalbe better perceiued) that the knowledge of them in a Chriſtian, may not bæ wanting. And I doubt not but the Chriſtian reader (if hæ haue any deſire to aſpire to the knowledge of Ieſus Chriſt) hauing a while buſied himſelfe therin: ſhall freely in his owne conſcience confeſſe, as much as I haue hære ſpoken. For, if hæ deſire (in ſhort ſumme, and brækely, and yet ſufficiently) the perfecte, and right vnderſtanding of the Law of God, what it is, how many, and what the true vſes therof bæ, to what end it is geuē vnto men: alſo, what the Goſpell is, and to what ende it is geuen, what wæ muſt neceſſarily belæue of Chriſt, (as it is conſonant to our common fayth:) How hæ is our Mediatour, Redeemer, and Sanctifier: by what meanes

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hée declareth and ſetteth forth his benefites vnto mankinde, what his benefits be toward vs: what is to be conſidered & learned of the Sacraments, aſwel of Baptiſme, as of the Supper of the Lorde: beſides diuerſe other neceſſary doctrines, of the right worſhippinge, and ſeruice of God, of prayer, and diuerſe other places which (as I haue ſayd) in the diligent peruſing of theſame, ſhall more euidently appeare, to the Chriſtian reader. If hee deſire (I ſay) to bee inſtructed, erhorted, or comforted, in theſe thinges, hee may here finde them, both ſoundly, & plainly erpounded. All which pointes, being by other moſt godly, & learned paſtoures of the Church of Chriſte, notably, and pithily in theſe latter times ſet abroade vnto the beholding of the worlde, to no ſmall benefit of the Congregation of Chriſt: yet by reaſon of their buckling with the aduerſaries of the trueth, in refelling their corruptions, and cauilling obiections, they were forced, to write with greater ſtile of wordes, and more Scholelyke, whereby their workes became more conuenient (in ſome poincts) for ſtudentes in Diuinitie, then for the common peoples perceuerance, and Capacitie. Which things I ſpeake, not that I would dehorte any from the reading, and dilygent exerciſinge of them: yea I do rather moſt hartely erhorte them therunto: but this I ſay, to the ende, to take away the offence, which (as I my ſelfe haue heard (ſome haue taken (though vndeſeruedly) when they perceyue thē in ſome places (for the cauſes afore recyted) to write eyther ſomewhat longer then they thinke mete, or ſumwhat more artificially then they do conceyue. Which offence, (not geuen, but vniuſtly taken,) they ſhould eaſily let fall, if they woulde conſider the cauſes aforeſayde, which violently drew thoſe learned men, and by an inenitable neceſſity, enforced them ſo to do. From which tediouſneſſe, (if they will needes ſo accompte it) they

are in this ſmall treatiſe delyuered: where ſo ſundry great occaſions were not geuen to the Author: For as hée aunſwereth here but to few obiections, ſo, writinge his boke for the common ſort, hée frameth his anſweres and ſolutions, bothe ſhorte, and eaſie. Which worke (after ſundry other learned, and fruitfull labours written of Diuinitie, by him, which are extant, and ſet abroade in the Latin tongue:) the ſayde Author wrote, and deliuered abroad, at the firſt, in the Danish language, for the inſtruction, and conſolation of the people of that nation, and ſpecially for ſuch of them, as could not gather ỹ knowledge of godlyneſſe, forth of other languages, wherein it was written: which béeing ſo written, and ſet abroad, it was, by diuerſe learned men of the ſame Region concluded vpon, for the worthyneſſe thereof, to bée turned into the Latin ſpéeche, to the ende, that other faithfull heades, and teachers of the Church of Chriſt, ſéeing theſame, and perceiuing it to bée, both ſound, and comfortable, might the ſooner conuerte, or cauſe the ſame to bée conuerted, into their owne ſeuerall languages: and commend the ſame, to thoſe portions of the Church, and flock of Chriſt which are to their ſeuerall charges committed.

Which Treatiſe béeing now at the laſt, conuerted into our common language, by mée, for the cauſes aboue rehearſed: I here dedicate, and preſent (Right worſhipfull) vnto you both: beſéeching you to accept the ſame, as an argument, and teſtimony of that well willing affection, which (by ſundry your gentleneſſes exhibited, and ſhewed) you haue, deſeruedly, rayſed vp in mee. And albeit, I can not iuſtly auouche it, to bée any recompence for any parte of the ſame: neither yet doo proffer it to that ende: yet rather then I would incurre the compaſſe of that ſentence of the Philoſopher, Perit quod facis ingrato: *That is loſte which is doone to an vnthankefull perſon*: I had leiffer by proferinge that litle, that I may make auoydance

auoydaunce therof. ¶ I beſeeche almighty God preſerue you bothe, and confirme, and increaſe in you, vnto the end, thoſe good giftes of his grace which hée hath already bégun in you: and ſo illuminate you with the light of his holy ſpirit, that yée may both ſée the right way, and ſéing it, you may haue a deſire to walke in the ſame: and that walkeing daily forwarde in the ſame, and ſo continuing vnto the end: you may paſſe, in at that gate, which leadeth from the ſourginge, and daungerous Sea of this tranſitorie lyfe, into the Hauen of perpetuall reſt, and quietneſſe, there quietly, peaceably, & ioyfully, to beholde the glorious face of IESVS CHRISTE, to whom with the Father, and the holy Ghoſt, bée prayſe and dominion for euer. Amen.

Your Woorships humble at commaundement:
N. *Denham*. From London this xxv. of October, the yeare of our Redemption, 1578.

FINIS.

To the Christian Reader.

WHeras in this booke (good Christian Reader,) certaine faults are committed in the Printinge thereof, though they bee not many: which haue come to paſſe, for want of directing the Printer, in ſome ſuch places of the written copie, which were eyther blotted, or obſcurely penned: & in reading might be ſome trouble, or hinderance vnto thee: my counſayle is, that (beefore thou ſetle thy ſelfe, to the diligent reading thereof) thou ſhouldeſt looke vpon theſe faultes here followinge, and as thou findeſt them here ſet downe, and noted by the Pages, & lynes: ſo thou ſhouldeſt turn vnto them, and with thy pen, amend them, which beeing doone, thou ſhalt reade it (I hope) to thy inſtruction, and comforte. I ceaſſe here to ſpeake further of the dignitie, of the woorke: wishinge thee, firſt to reade it, and then after, to reporte the dignitie thereof to others: and in my ſimple Iudgemente thou ſhalt finde in thy conſcience, cauſe ſufficient to commend it, and thanke God for it.

So fare well.

Faultes eſcaped in Hemmingius *his Epiſtle.*

Page.	Lyne.	Faulte.	Correction.
8.	25.	appeerations,	apparitions.
9.	3.	Aegyptticall,	Aegyptiacall.
Eodem.	30.	varitie,	varietie.
12.	23.	Ptopher,	Prophetes.
Eodem.	26.	vnifosme,	vniforme.
Eodem.	31.	aithefull,	healthefull.

Faultes eſcaped in the Booke.

Page.	Lyne.	Faulte.	Correction.
17.	13.	admoniſh,	admoniſhed.
19.	23.	Ceremonicall,	Ceremoniall.
21.	30.	natiue,	natiuitie.
25.	9.	firſt,	fiſte.
28.	12.	as,	all.
35.	27.	puniſhed,	vnpuniſhed.
44.	23.	cleane,	cleaue.

¶ *To the magnificent, and worthy Gentleman, excellent in wisdome, vertue & godlineſſe,* Biornone Kaaes, *Lord of* Starupgaarde, *moſt prudent Senatour of the kingdome of* Denmarke, *preſident for the King in the Tower of* Malinogien: *And to his welbeloued wife, the noble, chaſte & godlie Lady* Chriſtine Nicolai Fil.

Nicolas Hemmingius wiſheth grace and peace from God the father, through our Lord IESVS CHRIST.

OF all the things which are in the worlde, there is nothing either more better, or more precious, either yet more profitable: than to know God, & *his will aright*, and to worſhip and reuerence the ſame. For, as this whole worlde is momentanie, and ſhall paſſe away: ſo in like manner the treaſures thereof, with how ſoeuer beautiful and magnificent titles they be named: Yet (to be all fleeting & falling away) dayly experience may ſhew and teache vs: vnleſſe we would ſuffer our ſelues to be blinded, or (as it were) to be bewitched of the ſame. But, to knowe God (*Aright*) and (hauing gotten the knowledge of him) to worſhip him aright, according to his will, reuealed in his word: that continueth for euer, and leadeth man (from the vnſtedfaſtnes of this vnconſtant world) the right way to eternall life and ſaluation. Therefore in Iohn, Chriſt ſaith: *This is eternall* Iohn. 17. verſe 3.

ternall life, to knowe thee to be the onely true God: *and* Ieſus Chriſt *whome thou haſte ſent.* And in another place: *What doth it profit a man to gaine the whole worlde, and looſe his owne ſoule?* Therefore Dauid iudgeth aright, in Pſal. 84. where he ſaith: *One day in thy courts, is better than a thouſand: I had rather bee a doore keeper in the houſe of my God, than to dwel in the tents of vngodlyneſſe. For the* Lord God *is a light and defence, the* Lord *wil giue grace and glorie: and no good thing will he withholde from them, which walke in innocencie.* In theſe wordes, Dauid putteth a difference betweene thoſe, which are without the church, and thoſe (whiche beeing within the Church of CHRISTE) haue the true vnderſtanding of the BEEING and VVILL of God.

Pſal. 84.

This difference, he placeth in fiue thinges, moſte ſpecially to bee remembred: by the contraries of which, both doe appeare the more euident: namely, bothe how great, the honour, and high bleſſed eſtate of the children of GOD is: and contrarywiſe, how great the miſerie and calamitie is, euen of the moſte mightie of this world, which be not citizens of the Church of God.

The firſt good thing, and commoditie of the children of God, or of the Church is, *That God himſelfe is in her as a moſte lightſome Sun.* For, euen as from this viſible Sunne, there commeth vnto the worlde, *Light*, *Heate*, and *ſhining beames*, wherby al things are quickened and cheriſhed: ſo, frō God, (which is the Sun inuiſible) there cōmeth vnto the Church, *Light*, (that is to ſay) cleere knowledge of GOD: there commeth *Heate*, that is, affections burning with Faith, Hope, and Loue: and ſhining beames, which are the manifolde

1. Cor. 13.

folde conſolations, whereby the faithfull ſoule is releeued, cheriſhed, and comforted. This Sunne, as it riſeth to ſuch as feare God: ſo it ſetteth to the negligent, the wicked lyuer, and the careleſſe. It is therfore (with great diligence) to be taken heede of: that the godlie (through a certaine ſluggiſhnes of their owne, in hearing, or reading the word of God, wherin this Sunne brightly ſhineth) doe not ſuffer this Sunne to be, either darkened, or hidden from them. For, as this viſible Sunne, if it ſhall ſeeme to a ſicke body in his dreame, to be hid, or darkened, there is daunger (as *Hippocrates* affirmeth) of moſte certaine death, to the ſicke body, to be at hand: ſo, if our *sunne chriſte* be darkened vnto vs (his doctrine beeing either aboliſhed, or obſcured) not onely darcknes hangeth ouer vs, but alſo the death of the ſoule, and moſte aſſured eternall condemnation.

Furthermore, we may heereby perceiue, the miſery of them, as many as are deſtitute of this *sunne the worde of* GOD. For, they beeing blinde, doe, bothe grope in the darkneſſe of ignorance: and beeing ignoraunt of God, are ſtricken with dreadfull amaſednes of minde, when ſinne ſheweth foorth it ſelfe in their conſciences. And albeit, that Conſcience ſeemeth in many, to be (as it were with an hot yron) ſeared, as though it were voyd of all feeling of ſinne: yet notwithſtanding it will at ſometime be wakened vp, at the leaſt in the extreame agonie of death, and will driue the miſerable ſoule into deſperation: than the whiche thing, nothing may happen vnto manne, either more heauy, or more bytter: as hauing leather, that hee had neuer beene created

and brought vnto light.

The ſecond good thing, or commoditie of them which knowe the *Eſſence* and *will* of GOD, and yeelde themſelues obedient to the ſame, is: that God is a defence, or ſheeld vnto them, wherwith they are compaſſed, defended, and ſheelded, againſt the kingdome of darckneſſe. Of this ſheeld ſpeaketh Dauid in Pſal. 5. when he ſaith: *All they which hope in thee ſhall reioyce, they ſhall euer be giuing thanks, and thou ſhalt dwell in them: all they which loue thy name, ſhall reioyce in thee. For thou Lord ſhalt bleſſe the righteous, and with thy fauourable kindeneſſe, ſhalt thou compaſſe vs as with a ſheelde.* Item Pſal. 18. *And thou haſte giuen me the defence or ſheelde of thy ſaluation, and thy right hand doth vpholde me.* In this manner, it is the goodpleaſure of God, that he wil not only, (with the crowne of his fauourable kindeneſſe) compaſſe his about: but alſo, will haue them to bee happie, with perpetuall bleſſedneſſe. Paule, when he writeth to the Epheſians, thus: (*Take vnto you the ſheeld of Faith, wherewith ye may quench all the fiery dartes of the wicked:*) Signifying, that we are thē compaſſed about with the ſheeld of faith, when we fight a good fight, holdeing a ſtedfaſt beleefe of the doctrine, with a ſure confidence of mercy, & a good conſcience. This *ſheelde*, foraſmuch as the enemies of God doe want: what (I pray ye) can be more miſerable then they? For in aſmuch as they be naked and vnarmed, they are not able to reſiſt the diuel the prince of darkenes: but he obteineth ful dominion in them, & throweth them headlong out of one wickednes into an other, vntill he haue brought them to vtter deſtruction.

Pſal 5.

Pſal. 18.

1. Tim. 1.

The third good thing or commoditie, which the godly

godly haue by the healthfull knowledge, and feare of the true God: is called of Dauid *Grace.*

This *Grace*, is the fauour of God, forgiuing ſinne to the beleeuers, for the death of his ſonne, and garniſhing them with a moſt pure garment, which is, *The obedience or righteouſneſſe of Chriſte:* VVhereby they are in ſuch wiſe reputed righteous in the ſight of God, as if they them ſelues had fulfilled the lawe. But they which are out of the congregation, are voide of this grace of ſaluation: and doe remaine vnder ſinne, the wrath of God, and eternall damnation, for their iniquitie. What this grace is. Roma. 5.

The fourth commoditie which they (that know and feare God) doe inioy: is called of Dauid, *Glory.* This *Glory* is, *The adoption* of the adopted ſonnes of GOD: *The inhabiting* of the holy ghoſte, and the hereditary *Poſſeſsion* of eternall bleſſednesſe, by Ieſus Chriſte. But contrarywiſe, they whiche doe not knowe God, are the bondſlaues, and dwelling places of the diuell, are mooued by his ſpirit, and to eternall ignominie, are they reſerued. What this glory is, and wherein it conſiſteth.

The fifth good thing or commoditie, which God (by the *Pſalmiſt*) promiſeth vnto the godly, is cõteined in theſe wordes: He *will withholde no good thing from them which walke in innocencie.* O, how great is this promiſe? It is all one as if he ſhould ſay: They which walke in innocencie, (that is to ſay) they which by faith doe yeelde obedience vnto God, ſhall be abundantly indewed with all good thinges: ſo, that they may perpetually inioy them, and ſhall neuer ſtand in feare of any euill to come vnto them. And albeit, that all the Children of God, ſhal in this world ſuffer perſecution:

perſecution: yet notwithſtanding they are certaine of the good things promiſed, which heere they obtaine by hope, and in the life to come, ſhall (without all impediment) for euer poſſeſſe. But contrarywiſe, they (which haue neither learned to knowe God by his worde, neither yet to feare him according to his will: vnto them ignominies, ſorowes, and calamities, ſhall neuer be wanting: but vnto the Diuell, (whome they haue ſerued) they ſhall be thrall and ſubiect for euer.

Heereby now euery one may eaſely vnderſtand that to be moſte true which I propounded in the beginning, namely: *That of all things which are in the world there is nothing either more better or more precious, neither yet more profitable, than rightly to know the* ESSENCE *and* WIL *of God: and that this knowledge is drawne forth of the word of God, in the which word, he hath opened bothe him ſelf and his wil.* But leaſt any man ſhould ſuffer himſelfe to be ſeduced by the deuill & his members: it is to bee knowne, that the worde of GOD is not any other where to be ſought, than in the writinges of *Moſes* the *Prophetes*, the *Euangeliſtes* and *Apoſtles*, whiche are beautified with the teſtimonie of the omnipotent God, which is the eternall veritie, and can not lye, as Paule ſpeaketh. But ſome may obiect, or, at the leaſt thinke with himſelfe in his heart, (as many doe, although they expreſſe it not by their mouth) after this manner: If wee were certaine, that that worde were in very deede, the worde of God him ſelf, doutleſſe, it were of all things farre the moſt precioueſt: but, the world, for a great parte therof, is againſt the ſame, and fewe there be which imbrace it,

Rom. 3.

and

& feweſt of thoſe which liue according to the ſame: yea, there be alſo very many, which verely with their mouth confeſſe the ſame to be the word of God, but yet by their liues and manners (contrary to the ſame worde, whereof they doe ſo commonly boaſt) they deny the ſame. This (without all dout) is that temptation, which the Diuell breathed into our firſt Parents, whereby he alſo ſeduced them, neither doth he at this day ceaſſe with vnwearied ſtudy, by this his olde deceitfull ſubtiltie, to circumuent and deſtroy very many. It is therefore cheefely neceſſary for all Chriſtians, to haue in a readineſſe, (touching the certitude of the word of God) firme arguments & ſure demonſtrations, which (in the olde and new Teſtament) are euery where to be found.

There be in generall two kindes of teſtimonies, by which it is cõuinced, that the doctrine of the church in the bookes of the Prophets and Apoſtles deliuered: is verely proceeded and inſpired of GOD him ſelfe. Of theſe, the firſt is, *An outwarde teſtimonie*: but the other is *Inwarde* in the heartes of eche of the godly.

What the outwarde teſtimonie is.

I call that the *Outwarde Teſtimonie, which runneth into the ſences of men, that it may ſend to the minde, the brightneſſe of the Heauenly veritie.* Of this, there be ſix partes, of which partes, albeit euery one by it ſelfe, might ſuffice, to euince the infallible certitude of the doctrine of the Church: yet not withſtanding it pleaſed the moſte mercifull God, by ſo many meanes to ſuſtaine our infirmitie.

The firſte parte therefore, of the *Outwarde teſtimonie is, The Diuine manifeſtation*, by the whiche God him ſelfe, (proceeding from his ſecret ſeat) hath,

(with

(with his owne voyce) reuealed his wil, touching the doctrine of the Lawe and the Goſpell. And, albeit that God hath often, and at diuerſe times manifeſted himſelf, repeating with other, & other words, the ſelfe ſame doctrine: we notwithſtanding, wil recite certaine of the more ſelected appearings of God.

Firſt of all therefore, hee appeared to *Adam* after the fall, and deliuered firſt with his owne voyce, the doctrine of the *Lawe* and the *Goſpell*. For in that that he layd puniſhments vpon our firſt parentes, for their rebellion (in perpetuall teſtimonie of his anger againſt ſinners) it perteineth to the lawe: and in that
Gen. 3. that he promiſed: *The ſeede of the woman, to crush the Serpents head*, it is the voyce of the Goſpell.

Furthermore, God appeared vnto *Noah*, and by a wounderful deede confirmed bothe the doctrine of the law & the Goſpel. For, when with the flood, he deſtroyed the vnrepentant: he executed the ſentence of his lawe: but when he deliuered *Noah* beleeuing his word, & (by faith) beeing obedient vnto him, he eſtabliſhed a teſtimonie of the promiſe of his grace reſerued, which is of the *Goſpell*.

After the flood, GOD appeered vnto *Abraham* ten times, to *Iſaach* his ſonne twiſe: and to his Nephew *Iacob*, ſeuen times. In which appeerations, was propounded not diuers, but one, and the ſame doctrine alwayes, of the *ſeede* of the woman, (that is to ſay) of *Chriſte Ieſus our Sauiour*.

After theſe thinges, God appeered to *Moſes* in *Ægypt*, repeating bothe the doctrine of the lawe and the *Goſpell*, and with wonderfull doings confirming the ſame. For the iuſt plague & calamitie of *Pharao*,

and

and his miniſters, is to be referred to the Lawe: but, that glorious deliuerance of the people, with *Moſes*, foorth of that *Ægypticall* houſe of ſeruitude: is to bee referred to the Goſpell. All which things are, figures of the laſt Iudgement, wherein God will condemne the Diuell, with all his traine: and receiue to himſelf, into euerlaſting Tabernacles, as many, as with a true, and liuely faith, ſhall conſtantly cleaue vnto Chriſte.

In the new Teſtament alſo, the ſame GOD hath ſounded his word from Heauen, and hath commended vnto vs Chriſte the teacher, with his owne mouth, ſaying: *This is my beloued ſonne, in whom I am well pleaſed: heare him.* As if he ſhould ſay: *In time paſte*, I promiſed the *ſeede* of the woman to cruſh the head of the ſerpent, & to repaire againe my image in man, (the curſſe of the Lawe beeing taken away) beholde, he is heere preſent, heare ye him, which hartely loue life, and ſaluation: for in him am I wel pleaſed (that is to ſay) by this my ſonne, am I reconciled to the world, that is, to all them, which (by faith) ſhall receiue him. Let vs oppoſe all theſe apparitions, with many others (in which one, and the ſame doctrine is alwayes repeated) againſt the Deuill, and all wicked Sophiſters, *Mahometiſtes*, vnbeleeuing Iewes, and prophane nations: and to conclude, againſt our owne prudence, and carnall wiſdome, aſcrybing vnto God alone, the praiſe of the veritie. Matth. 3.

The ſecond parte of the *outwarde teſtimonie* is, *The varitie of miracles*, (that is to ſay) of the peculiare, and extraordinarie workes of God, which can not bee doone, by any creature. All theſe thinges hath God

done, that he might help our imbecillitie: that when theſe outwarde miracles ſhould preſent themſelues to our eyes, we ſhould decree in our minde, that to be the doctrine of God, which (with ſuch manner of woorkes,) as with ſeales is confirmed.

And, albeit that theſe miracles (from the beginning of the worlde, foorth vntill the times of the *Apoſtles*) be innumerable: yet notwithſtanding the ſcope, and end of them all, is one: namely, that they might confirme the trueth of God, (that is to ſay) the doctrine of the Lawe, and the Goſpell.

In the olde Teſtament are found miracles done before the flood, in the flood, and after the flood. Likewiſe in *Ægypt*, and after the gooing out of *Ægypt*, and in the wildernelſe, by the ſpace of 40. yeeres. In like manner, in the time of *Ioſua*, of the *Iudges*, of the *Kings*, of the Captiuitie of *Babylon*, and of the *Macchabees*, vnto the comming of Chriſte: all which, did ſeale the ſame doctrine, beeing oftentimes repeated.

The miracles alſo, of the new Teſtamēt, wrought by Chriſte, are no leſſe wounderfull: concerning which, he ſaith to the Iewes: *if ye beleeue not mee, beleeue my woorkes.* Cheefly this is woorthy to be conſidered, that Chriſte the third day roſe again from death, and afterwarde, in the beholding of fiue hundred breethren, did aſcend viſibly into heauen: and ſo accompliſhed the firſt promiſe made vnto *Adam*. All theſe, yea or one of theſe miracles might be ſufficient for vs, that we ſhould beleeue the word of God: but it ſo ſeemed good vnto God, by the varietie of theſe, to ſuſtaine our infirmitie. Gen. 3.

The third parte of the Outwarde teſtimonie, is

The

The moſte certaine fulfilling, (or accompliſhment) *of the Prophets*: which witneſſeth, that God himſelfe ſpake, by the mouth of his miniſters. For, we haue an vnmoueable foundation of our faith, when (to the foreſayings concerning the *Meſſias*, or *Chriſte*, prophecied by *Moſes*, *Dauid*, *Daniell*, and other *Prophets*) we ſee the Hiſtory *Euangelicall*, to aunſwere. *The ſtedfaſtneſſe of faith* (ſaith Auguſtine) *conſiſteth in this: that all thinges which came to paſſe in Chriſte, were tolde of before.* Hereof our faith concludeth on this manner.

He alone, without all doubt, is the true, and onely Meſſias and Sauiour of the worlde, in whome alone doe meete together what ſoeuer hath beene foretolde, touching the Meſſias, by Moſes, and all others the Prophets of God.

In Ieſus, the ſonne of Mary alone, meeteth together, what ſoeuer hath beene (touching the Meſſias) foretolde by Moſes, and all the reſt of the Prophets of God:

Therefore: Ieſus alone, the ſonne of the virgin Mary, is, (without al doubt) the Sole, true, and only Meſſias, and Sauiour of the worlde.

Vpon this foundation, the Apoſtles of Chriſte, *Peeter* and *Paule*, *builded the faith of the Gentiles: whiche would neuer haue belecued* in Chriſte, vnleſſe they had ſhewed them, this agreemente of the foreſayinges, and their fulfillinges in Chriſte. Touching this mat-

ter, let the 17. *Act*: and 2. *Peter*. 1. bee reade.

In like manner alſo, the foretellings of the Prophets (touching the moſte greeuous perſecutions of the Church, which at this day, we finde that Romiſh *Antichriſt*, and *Mahomet*, to fulfil) are extant. Heere, let vs comforte and lifte vpp our ſelues againſt the kingdome of the Pope, & the raging of *Mahomet*, when we confer the euent, with the Propheeies ſhewed long time before. Of the tyrannie of the Roomiſh Biſhop, and *Mahomet*: *Ieremie*, and *Daniel*, foreſhewed: when we therefore doe ſee theſe things to haue come to paſſe, what letteth, that we ſhould not thorowly perſwade our ſelues, that thoſe thinges ſhall come to paſſe, which are foretolde of the *Aduent*, or comming of the kingdome of IESVS CHRISTE, wherein, namely in the laſt day, he will appeere, and will raiſe vp all people from death, thoſe whiche haue doone good, to the Reſurrection of life: but thoſe which haue done euil, vnto the Reſurrection of damnation, as the whole ſacred Scripture, touching this matter, doth euery where moſte plentifully teach vs.

The fourth parte of the Outwarde teſtimonie, is, the conſent of *Moſes*, the *Prophet*, *Chriſte*, the *Apoſtles*, and of the whole vniuerſall Church, in doctrine and worſhipping of God. For, all theſe, with one vniſosme agreement, haue holden the ſame doctrine of *The Lawe*, and *The Goſpell*, and the ſame manner of worſhipping God. Neither hath the diuerſitie of ceremonies (which for the cõſideratiõ of times, haue beene changed) troubled this agreement, one, & the ſame foundation of the true and althfehull doctrine, euery where remaining. But if this doctrine had not

beene

beene inſpired by God, ſo greate an agreement had neuer beene in theſe *Miniſters* of God: whome,(both in teaching,and propounding the ſame matters, it is conuenient,that their ſucceſſours ſhould imitate. VVhere that thing is accompliſhed,there muſt needs be the true Church of Chriſte, and without this not elſe where.

The fifth parte of the Outwarde teſtimoninie, is,*The Induraunce*, and conſeruation of the Churche, from the beginning of the world,vnto this time,and ſo farther,vnto the laſt day of Iudgement. Heerunto appertaineth that,which is in *Acts.5. when the Scribes*, and *Phariſes* roſe vp and went together to counſaile, to ſuppreſſe the Apoſtles of Chriſte: that auncient *Gamaliell*, a Doctor of the Lawe roſe vp, and ſaid: *If this counſell,or this woork, be of men, it ſhall be diſſolued: but,if it be of* GOD, *ye cannot diſſolue it.* This is it which Chriſt him ſelfe affirmeth, that againſt his Church, *The gates of Hel ſhall not preuaile.* Acts.5. Matth.16.

The ſixth parte of the Outwarde teſtimonie, is, *The bloody confeſſion of many Martyres, from* Abell *vnto this preſent day.* For, they are called *Martyers*, becauſe they beare witneſſe to the trueth of the Heauenly doctrine, not onely with their mouth, but alſo with their blood. A matter worthy to bee remembred,is reported of *Ignatius* the Scholer of Saint *Iohn*: that, when at a certaine time, the Tyrant would by threatnings haue conſtrayned him to deny Chriſte, hee anſwered: *How can I deny him, whoſe name I doe beare written in my heart?* VVhich thing beeing heard, the Tirant commanded the body of *Ignatius*, to be cut in ſunder,and the heart beeing taken out, to be deuided

into ſmall peeces: which thing when it was accompliſhed, in euery peece ſo cut of the heart, the name of *Ieſus* was found manifeſtly diſcrybed.

The other kinde of teſtimonies, wherby the certaintie of the doctrine of the Church is confirmed, is: *The inwarde certification* (or aſſurance made) by the holie Ghoſte, ſealing the heartes of faithfull people, touching the veritie of the *Goſpell*. Of this thing, *Paule* 2. *Cor.* 1. ſpeaketh: *It is* God (ſaith he) *which hath annointed vs, and ſealed vs in Chriſte, and hath giuen the earneſt of the ſpirit in our heartes*. This *Certification*, the godly doe feele, cheefely, in feruent & earneſt prayer vnto God. For, when Prayers doe proceede from a true faith: we feele in our heartes the anſwere of God, whereby we are made the more aſſured of the diuine promiſes.

Hetherto, I haue numbred breefely, the teſtimonyes whereupon, as vpon foundations, the vnmouable certaintie of the Chriſtian doctrine, is ſtayed. God graunt, that theſe things may be effectually confirmed in the mindes of * many, that they wauer not any more, but that they may dayly, more, and more abound, in all ſence, and knowledge. This word of God, beeing by ſo ſure teſtimonyes approued: God hath commaunded to be ſpread abroade, through the whole compaſſe of the world, and by the Miniſterie of the ſame, gathereth out of all mankinde, a Church vnto himſelfe: which (through Chriſte) he hath predeſtinated to eternall life and ſaluation. It, therefore becommeth godly Magiſtrates, to promote this ſelfe ſame worde, that it may be purely, and ſincerely deliuered in Schooles, and Churches, and ſet ouer to the poſteritie. The charge whereof, when the moſte

* He vſeth this phraſe of ſpeeche as S. Paule doth when hee ſaith, many became ſinners. Rom. 5.

Ephe. 1. & 5.

godly

godly, and wise Princes, and Kings of Denmark, perceiued to appertain vnto them: they founded this noble vniuersitie of Hafnia, and moreouer enriched the same, with moste bountifull stipendes: that in the same, they (which in deliuering the pure doctrine of the Gospel, might in time to come, with fruite, serue their countrie) might be instructed and learned.

I, beeing called vnto this Vniuersitie, that with my laboures, I might assist the studyes of Learners: forasmuche as I had hethervnto, bothe with liuely voyce taught, and also committed to open monuments of letters, many things of the moste sacred diuinitie, in Lattin: it seemed good to me now, by this writing, set foorth in the common language, to set forwarde the studyes of godlinesse in them, whiche are ignorant of the Lattine speech. I haue drawen together, into this litle boke, out of the writings of the Prophets, and Apostles, all those things which are necessary to be knowne of a Christian man to the atteyning of saluation. And I will, this same little booke to remaine in place of my confession of euery article of the Christian Religion, which hetherto, about the space of 30. yeeres, I haue, in the Church &, Schoole of Hafnia, openly propounded.

That it hath semed best to me, to establish the same (*moste Woorthy Gentleman*) vnder your name: that thing is doone, that I might declare my self to be mindeful of very many benefits, which haue beene by you, to mewards perfourmed, these 21. yeeres now together, from that time, wherin, that magnificent, and gentle Gentleman your brother Nicolas Kaaes, was first committed to my fidelitie, and discipline.

I beseech

I beſeeche God, that for his only begotten ſonne our Lorde IESVS CHRISTE, he will conſerue the puritie of his worde, in this Kingdome of Denmarke, to the glory of his name, and the ſaluation of many: and that, with his holy ſpirit, he would gouerne the indeuours of thoſe which, either in the eccleſiaſticall, or politicall eſtate, which ſhall go about to ſet forewarde his Goſpell: that the kingdome of the Deuill beeing deſtroyed, the Temple of Chriſte, may in our hearts be builded, Amen. That ye alſo, (by the fauour, and goodneſſe of GOD) may long time be preſerued ſafe, and in good health, I wiſh of God from my whole heart, through Ieſus Chriſte our Lord.

From Haffnia *the feaſt day of* Martin, *in the yeere of our Lord.* 1570.

A CHRISTIAN AND Catholike Institution, comprehending, *principall pointes of* Christian Religion, which are necessarie to be knowen of man, to the attayning of saluation.

THe Princely, and diuine Prophete Dauid, in the 119. Psalme, (sheweth, that al mankind is so blinded with the darcknesse of ignorance, that he cannot perceiue the right way of saluation, vnlesse he bee, of God himself, by his healthfull worde, brought into this right path,) in these words: Thy word is a Lanterne vnto my feete: as though he would say, euen as without thy word (O LORD) I must of necessitie goe astray: so by the benefite of thy word, (whiche I esteeme to be as a Lanterne to me, to my saluation) I tread the right way, and as long as I followe this light going before me, that is to say Thy worde, I cannot goe astray or be deceiued. Which thing happeneth alike to al other people in the world. For which cause also they are not amisse compared vnto straying Sheepe, which wandring farre from the Shepheard, a sheepfolde-must (if they will be brought back againe) heare the voice of their Shepheard, and (as a

burning light) followe the ſame.

Forasmuch therfore, as I haue determined, in this preſent writing, to diſpute of the VVay of Saluation, it ſeemeth good vnto mee, firſt of all, to followe this counſell of Dauid, and to ſhewe foorth this healthſome Lanterne, whiche leadeth all people into eternall ioy, and ſaluation, as many as perſeuering vnto the laſt howre of death, ſhall followe the ſame, going before them. And becauſe this ſame Laterne, whiche we call The worde of God, is diuided into two partes, namely into the Law and the Goſpel: I will in the beginning ſet downe a text out of the 22. Chapter of S. Matthew, which, (as it were in a Tableture) ſhall ſet before our eyes, theſe two kindes of doctrines, which are moſte ſpecially needefull to be knowen, vnto ſaluation. Moreouer I will in ſuch wiſe declare theſe two principall fountaines, with the other articles comprehended vnder theſe, (particularly, but yet ſomewhat plentifully & plainely,) that nothing at all may be let paſſe, which is behouefull for them to knowe, beleeue, or doe, which deſire to be made partakers of eternall ſaluation.

The wordes of the Euangeliſt are theſe. Matth. 22.

The queſtion of the Phariſie.

THE Phariſes (hearing that he had put the Saduces to ſilence) they came together, & one of them, a certaine Doctour of the Lawe, aſked him a queſtion, tempting him, and ſaying: Maiſter, which is the greateſt

greateſt commaundement in the lawe? IESVS ſaith vnto him, THOV ſhalte looue the LORDE thy GOD, with all thy hearte, and with all thy minde, and with all thy ſoule: This is the firſte, and the greateſt commaundement, and the ſecond is like like vnto this: THOV ſhalt loue thy neighbour as thy ſelf: In theſe two commaundements hang all the LAW, & the PROPHETS. VVhilſt the Phariſes were gathered togither, Ieſus asked them ſaying, what think ye of CHRISTE? whoſe Sonne is he? They ſay vnto him, The ſonne of DAVID: He ſaith vnto them, How then doth Dauid in ſpirit call him LORD ſaying, The Lord ſaid vnto my Lorde, Sit thou on my right hand, vntill I make thine enemies thy footeſtoole: If Dauid therefore cal him LORD, how is he then his SONNE? And no man was able to aunſwere him any thinge, neither durſt any man from that day foorth, aske him any moe queſtions.

The anſwere of Chriſte.

The queſtion of Chriſte.

The anſwere of the Phariſies.

In this text of the Goſpell recited, are contained two queſtions, moſt cheefe and weightie of all others, which may be brought forth of the ſcripture, touching the attayning of ſaluation. The firſt queſtion is propounded by the Phariſies, **the other by our Lorde** Ieſus Chriſte.

The Phariſies, **through notable malice of hart, and vnmeaſurable hatred, wherwith they purſued Chriſte, doe mooue a queſtion concerning the lawe, and demaund of Ieſus, which is the greateſt commaundement in the Lawe: for in aſmuch as Chriſt condempned the** Phariſies, **which eſteemed them ſelues to liue according to the lawe, and would bring in** Baptiſme, **whereof**

there was no mention made in the Lawe: they thought that he would speake sōmthing, rashly against the Lawe of Moses, that they, (by this meanes) might haue occasion to accuse him, and take him out of the way.

CHRIST, on the other side, hauing cōpassion on the great blindenes of the Pharises, asketh thē, what they thought of Christ, & whose sonne he is: and that thing he doth, with this intent, that an occasion might bee giuen him, whereby he might instruct, and teach them forth of the Scripture, what they should esteeme of Christ, (that is to say) of him, whom God promised to Adam, Abraham, and the rest of the holy fathers, to be the Sauiour of the worlde.

Furthermore, that these questiōs of the Law, and of Christe, may the more cōmodiously serue vs to the furtheraunce, & instruction of saluation: I wil chuse frō hence three doctrines, which (the grace of GOD assisting) I will declare in order.

I. FIRST, of the causes, by which the Pharisies beeing mooued go about to take Christe out of the way, and what crafts they vse, to bring this wicked purpose to effect.

II. SECONDLY, of the true vnderstanding, and vse of the Lawe.

III. THE THIRD, of CHRISTE, namely, what we ought to esteeme of him: And howe wee obtaine saluation through him.

The

The first Doctrine.

THE Iewes, and chefly ꝑ Phariſes, went about this thing wᵗ great indeuor, That they might tangle Chriſt in his wordes, & being caught, they might quarrel with him, and at the length deliuer him to death. Behold therfore how great the diuerſitie of minde is of the one towards the other, in Chriſte & in the Phariſes. IESVS ſought this only thing, ꝑ they beeing deliuered from ſin, he might ſaue them: but the Phariſes craftely catch his wordes, wherby they might accuſe, and oppreſſe him. This waywardnes of mindes is at this daye (alas for ſorowe) found in many, which perſecute thoſe, which wiſh well vnto them, and ſhew themſelues very carefull of their ſaluation. But wherof commeth this ſo fyery and inſatiable hatred of the Phariſes towarde Chriſte? Matth. 22.

CHRIST reprehended their great & manifolde ſinnes, namely, Arrogancie, Hypocriſie, Couetouſnes, & erronious Doctrine, wherby they led awry both themſelues & others. Arrogant, and proude people, are of ſuch malice of minde, that they take it greeuouſly, that they ſhould be admoniſhed, & do with great contention perſecute thoſe, which dare be ſo bold as once to miniſh or hinder their falſe conceiued opinion of the great eſtimation of thē ſelues. Wherfore it is the leſſe to be merualled, that theſe ſo proude & arrogant Phariſies doe with hatred perſecute Chriſte: which euery where, and continually, tolde them to their teeth, and condempning them, obiected vnto

vnto them, this their filthy pride: especially whē as they in the meane time, considered not, that this was doone of Christe, for their profit, and saluation. But, forasmuch as these are Hypocrites, which repute thē selues to be righteous before God, and man, albeit they bee inwardly filled with all filthynesse and malice, yea altogether like vnto dead mennes graues, whiche although they shewe outwardly whited, and garnished, yet inwardly they abounde with poysoned, and abhominable filthynesse: therfore, they doe not gladly suffer those, whiche reprehende, and condemne them of sinne. And, for this cause these Hypocrites, will not graunt vnto Iesus Christ this glory, (That he alone is righteous, and that whosoeuer wil be made righteous, doe obtaine the same, by this our onely Lorde Iesus Christe. Therefore, in the 21. of S. Matthew, Christe saith vnto them: Publicanes, and sinners, shall enter into the kingdome of God, before you.

Moreouer, if you inquire, why these things be so: the cause is in a redynesse: for Hypocrites doe presume, that they are without all sinne, and trust to their owne righteousnesse whiche they haue not: but Publicanes, and sinners doe knowe and confesse them selues to haue sinned, and to haue no righteousnesse of their owne, wherby beeing vpholden, they may make their boast. When they therefore doe heare sinne reprooued, they doe foorthwith very easily (in comparison of the Hypocrites) acknowledge their sinnes, and imbracing with ioy the preaching of grace,

grace, doe repent, forsake the conuersation of their former life, conuert them selues vnto God, by faith in Iesus Christe, & bring foorth fruites of faith. An example of this thing is to be seene in Luke Chap. 18. in the Publicane, & the Pharisie, of the which two, the Publicane standing in the Churche afarre of prayed: the Pharisie with great pride boasted of his owne righteousnesse. Likewise Luke 7. In Simeon that hooste of Christe, and in that sinfull woman, whiche, there hauing washed the feete of Christe with her teares, wiped them with the heary lockes of her head.

This waywardnesse is moreouer very like vnto couetousnesse, for that it suffereth it selfe to be reprehended of no body, but indeuoureth to couer it selfe, with the cloke of wisdome, sedulitie, and sparefulnesse: when as notwithstanding it is in very deed, (as Paul teacheth) meere Idolatrie: for, the couetous man reposeth more hope, in these momentanie goods of the world, than in the liuing God. Therefore, it is not to be meruailed, that the Pharisies hated Christe, and with all their power persecuted him, which iustly reproued their wicked couetousnesse, and execrable Idolatrie. That Christe also did in like manner reprehende their errours about the heauenly doctrine, neither did they take ꝑ with quiet mindes: For they dreamed that the keyes of wisdome, were in their powers alone, wherewith, euery of them supposed, that he might open, and shut vp heauen at his pleasure: wher-

as

as they notwithstandinge were, in the meane time, voyde, both of the true vnderstandinge of the Lawe, and of the true knowledge of the Messias: this their blindenesse, they could at no hand suffer, to bee reproued of Christe.

LASTLY. The Pharises toke this thinge also greeuously in Christ: that hee not onely reproued them of their owne wandringe out of the way: but that they also, (through their erronious Doctrine) did leade other awrye, from the true shepheard, and way of Saluation.

Of these so great offences, Christ accused the Pharises, that either (amending themselues) they might bee saued: or els (continuing in their sinnes,) they should looke for, both here in this worlde, the iuste punishmentes of God: as also after this life, euerlastinge dampnation. But, howe did the Pharises take these thinges of Christe? Euen altogeather after the same manner, as a madde man is affected agaynst him: which goeth about to delyuer him from his disease, and madnesse. For, euen as a man distraught of minde, doth with feete, nayles, and byting, enemylike assayle him, which laboureth to laye medicinable handes vpon him: so the Pharises with handes, and feete applye to this thinge: that they maye sclaunder Christe, and take him out of the waye: and therfore they solempnely sent their messengers thrise vnto him, the tuesday next before they crucifyed him. In the first Embassage were the Pharises, with the Herodians, which demaunded whether it were

were lawfull to giue tribute to Cæsar, or not? And that thing they doe with this intent, that if Christe did affirme the question propounded, the common people might forsake him, and so it might be easily lawful, to deliuer him to death: but if he did deny it, he might fal into the handes of Herodes seruaunts, who hauing taken him, might kill him as a seditious man: But in vaine doth the craftinesse of man wery it selfe, against the wisdome of God. Christe answereth neither affirmatiuely, nor negatiuely, but the coyne being shewed by them, he saith, whose Image, and inscription is this? They answered him Cæsars: And hee said vnto them: Giue vnto Cæsar, the things which are Cæsars, and vnto GOD, those things whiche are Gods: so, that of this answere of Christe, neither ye Herodians, nor the common people found, why they might iustly be offended.

THE SECOND Embassage was of the Saduces, which deny the resurrectiō of the dead. These men thought that out of the doctrine of Christe, teaching that all people should rise againe in the last day) they might inferre some absurditie, in this maner: There were (say they) with vs seuen brethren, and the firste hauing maryed a wife, deceased: and hauing no seede, left his wife vnto his brother: likewise the second and the thirde, vnto the seuenth: laste of all the woman also dyed: In the resurrection therefore, whose wife shall she be of the seuen? They supposed now that Christe would ap-

pointe her either to one of them, or to al of them together, whiche if hee had doone, they would haue cryed out, that y coulde not be conuenient, for the contentions, hatreds, and abhominable filthynelles, that would followe therof. By this way, they hoped, that they should confute the doctrine of Christe, & to deliuer Christ to iudgement, as guilty of vntruth, to be punished. Let vs
Matth. 22. heare what Christ answereth vnto them: Ye erre (saith he) not knowing the Scriptures, nor the power of God, and are ignorant what is the difference to come, betweene the condition of this life, and of the life euerlasting. In these words Christe sheweth three causes of the erronious Doctrine of the Saduces.

THE FIRST IS, that they knew not the Scriptures, which alone teacheth vs to try the trueth, from falshod, in all those matters, which concerne the businesse of saluation. Therefore
Psal. 119. Dauid saith, Thy word is a lanterne vnto my feete.

THE SECOND CAVSE, that they knewe not the vertue and power of God, by the which, he was able as easily to raise vp y dead, in the last day, as it was not hard to him, to create all things, of nothing, in the first day. Therfore, when we thinke vpon the resurrection of the dead, reason is not to be admited into counsail, which is onely occupyed about these corporall things: but we must looke back to the scripture, and knowe that nothing is impossible before God, the omnipotent creator of all things.

THE THIRD CAVSE of the error of the

the Saduces, Christe alligneth to bee this, that they did not consider the difference of the condition of man in this worlde, and in the life eternall. In this life there is neede of wedlock: but in the life eternall they shal neither mary nor be maryed: for they shalbe as the Angels of God, in heauen. And the loue of the other life, doth by a thousand degrees excel the loue of this world, yea, that will darken this: euen as the sunne rising in the morning, taketh away the light from all the other starres, and alone with his owne brightnesse lightneth the world.

THE THIRD EMBASSAGE was of the Iewes, beeing made vnto Christe the very same day: this is the same, whereof the present text of the Gospell maketh mention.

VVhen the Pharises had heard that Iesus had in this wise stopped the mouthes of the Saduces, they came vnto him, and asked him which was the greatest comaundement in the Lawe? Matth. 22.

That was doone of them, not because they would learne, but that they might haue some occation to destroy him. For they thought thus with them selues: because this fellowe bringeth in Baptisme, and accuseth vs, which liuing according to the Lawe, doe boast our selues to be righteous by the woorks of the Lawe: surely, and without al doubt he contemneth the Law, and doth far lesse esteeme it the his Baptisme which if he doe, there wil lye a iust action for vs against him, as against one blasphemouse against God him self, as one which hath the law

of God, in no eſtimation, which the Lorde him ſelfe gaue vnto vs by his ſeruaunt Moſes. To theſe things Chriſt anſwereth, ſaying: the greateſt, and the firſt commaundement is:

Thou ſhalt loue the Lorde thy God, with all thy heart, with al thy ſoule, and with all thy mynde.

And the ſeconde is like vnto this.

Thou ſhalt loue thy neighbour as thy ſelfe: In theſe two Commaundements hang all the Lawe and the Prophets.

Doubtleſſe the Phariſes looked not for ſuch an anſwere to be giuen them, therefore none of them could ſay any thing againſt him. And ſo we ſee, that neither wiſdome nor prudence can preuaile againſt the Lorde, which bringeth to naught the wiſdome of the wiſe, and confoundeth the vnderſtanding of the prudent, as it is in Eſay. Chap. 29.

The ſeconde Doctrine.

TOVCHING THE LAVVE

I will explicate theſe three things.

I. FIRST, I wil ſpeake in generall of the two cheefe Commaundements and heads of the Law, (that is to ſay) *Thou ſhalt loue the Lord thy God, with all thy heart, with all thy ſoule, and with all thy minde:* And: *Thou ſhalt loue thy neighbour as thy ſelfe.*

II. SECONDLY, of the foure principall errours about the doctrine of the Lawe.

III. THIRDLY, of the true vſe of the Lawe.

Of

¶ Of the first.

THE Lawe in this place setteth beefore vs, the two cheefest commaundements: the first of the louing of God: the other of louing our neighbour. And in what manner God is to be loued, it expoundeth saying: Thou shalt loue the Lord thy God, with all thy heart, with all thy soule, and with al thy minde: In what manner also thy Neighbour is to bee loued, it by and by addeth: Thou shalt loue thy neighbour (As thy selfe.)

But what is it to loue God, with all thy hart, with all thy soule, and with all thy minde? This word of (LOVE) comprehēdeth three things. Firste, it comprehendeth a knowledge of the thing that is to be loued: for of a thing vnknowen there is no desire. Moreouer it comprehendeth all the affections and motions of the hart, which do accompany pure loue. Thirdly, it comprehendeth all workes whiche are required to this loue. Therefore the lawe of God ioyneth these three together, when it saith: Thou shalt loue the Lord thy God with all thy heart, with all thy soule, and with all thy minde: so that there be in the heart, that is to say, in the vnderstanding of man, a cleere light and knowledge of GOD. Whome (he assuredly perswadeth him selfe) to bee the moste beste, and moste excellente, namely the Fountaine of all goodnesse.

Ignoti nulla cupido.

Moreouer, VVith all thy soule, that is, all the affections, motions, and desires of the heart, should tende to this end: that thou maiest loue God, cleaue vnto him, & place in him the soundnesse of thy loue, whereby thou mayest keepe him moste sure in thy heart, and, for euer inioy him.

LASTLY: thou shouldest loue him, VVith all thy minde, or, with all thy strength: so that thou shouldest conuert all thy cogitations, indeuours, and studies, to set forwarde, and defend whatsoeuer thinges doe appertaine vnto God, and to fight against those thinges, whiche are contrary vnto GOD, namely, by resisting the Deuill, Sinne, and all their troupe, and garrison.

And so we see here, in what manner the three cheefe naturall powers, or abilities, ingrafted into the soule of man, namely, REASON, APPETITE, and *ANGER doe shewe foorth thier strengthes. For, REASON inquireth for the cheefest good (that is to say) GOD: APPETITE, desireth that same principall good, and by loue ioyneth it selfe vnto it. ANGER (or Zeale) is kindled to vpholde, and defende that principallest good, GOD, and enemylike fighteth against the Deuill, sinne, and the occasions thereof, and all other things what soeuer are contrary vnto God.

* or Zeale.

MOREOVER, when thou hearest, that thou art commaunded, to loue God, with all thy heart, with all thy soule, and with all thy minde:

heere

heere thou must consider that God doth require a loue, PVRE, and PERFECT, ETERNALL, and SPIRITVALL, so, that thy loue should bee, pure, without spotte: perfecte, with out all faulte: eternall, without all intermission: and spirituall, without all affection, and leuen of fleshly concupiscence.

THE OTHER great Commaundement is this. (Thou shalt loue thy Neighbour, as thy selfe.) Heere God appointeth the rule of the loue of our neighbour, to bee, the loue of our owne selfe. But, that this may be the rightlyer vnderstanded, two thinges doe come to bee considered. FIRST, we must discerne betweene two manners, after which man loueth him self: for, of these two, the one is dampnable, and vnlawfull, the other is accompted good, and lawfull. Furthermore, wee must discerne also, betweene the person of man, and that corruption whiche sticketh in man. Man is sometime affected towardes him selfe, with a blinde, vnwise, and hurtfull loue, springing from the corrupte and depraued nature, (that is to say) from the fountaine of sinne, which by our sinne of heritage dwelleth in vs. This loue shall not be the rule of the loue of thy neighbour: for, to loue him after this maner, were plainly before God to hate thy neighbour.

There is besides this, another manner of louing him selfe, and the same is lawfull, and graunted, whiche springeth from the holie Ghoste, and faith in IESVS CHRISTE:

when

when a man directeth all his counsailes to that end, that he may doe those things which are acceptable vnto God and healthsome to himselfe. This loue beeing lawfull, and lawdable, shalbe the rule, of the loue, wherewith we should loue our neighbour: so that from the very heart we should reioyce with him, ouer all those things, which may redounde, to his profit, and saluation, by godly desires wishing him, all goodnesse, and, by faithfull counsailes, labour, goods, and prayers, setting him forwarde: and on the other parte, by turning away studiously with all the minde, and heart, what soeuer, either to his life, or soule: or, (to be short) either to his goods or fame: may be hurtful. In another * place, our Lord and Sauiour Iesus Christe, setteth beefore vs his owne example, in place of a rule to be followed: Loue ye (saith he) one another, euen as I haue loued you: And therfore Christ calleth this, (A newe Commaundement.) Whereby he would teach vs, that we should helpe our neighbour, if necessitie require, euen with the peril of our life: not hauing so great regarde of our owne commodities, as of the health, & profit of our neighbour. In what manner Christe hath loued vs, Paule sheweth in the 5. Chap. to the Rómaines: as heereafter, in the thirde Doctrine, shalbe saide more at large.

* Iohn. 13. & 15.

The second thing, which I gaue warning of, to be considered, in this chiefe commaundement of the loue of our neighbour, is, The difference betweene the person of the man, and that corruption which

which cleaueth vnto him. The corrupt and wicked man, (as much as appertaineth to his corruption, and wickednesse it selfe) it is lawfull to hate: but, as much as appertayneth to the person, as farre forth as it is man, partaker of humane nature with vs, the same is to be loued: so, that what we hate in him, namely sinne, and corruption it selfe, that wee should reprehende: and againe, we should loue in him, that whiche deserueth loue, that is, ỹ beeing man, he might be conserued, as Augustine teacheth. Let these things suffise touching the first member, which I admonish in the beginning to be obserued concerning the law.

Of the second.

ANother thinge which I propounded, was touching the errours, which false teachers sowe abrode, aboute the doctrine of the lawe. Of these, there be foure sortes. In the first order are they, whiche flatly reiect the lawe, and vtterly deny it, to be taught in Christian Churches. In the seconde are they, which in deede retaine the Lawe: but they teache, that man is able though his owne power to satisfye the law. Next vnto these are they, which affirme, that man is not able to fulfill the whole lawe: but yet some parte thereof. They occupy the fourth rome, which say, that euery religion hath her law, which is sufficient to saluation, to him that fulfilleth it.

Theese foure errours, through their poysoned contagion, are very mischieuous: neither are they staied vpon any other foundation, then vpon the deteiptes, and lyinge subtilties of the Diuell, which sureth vp men, to seduce one another, from the puritye of the true Doctrine of the Lawe and the Gospell. I will therfore refute theese errours one by one, in the same order as they were beefore, of mee rehearsed.

THE ANTINOMIANS which flatlye reiecte the Lawe, and denye it to bee taught in the congregations of Christians, are scant worthy, that their opinion should bee refuted with many wordes, as agaynst whom not only, true reason of man: but also CHRIST himselfe, and his Apostles, and as many as haue beene faythfull teachers in the Church of Christ, doe resist. The Argumentes wherwith they vphold their opinion, are theese.

1. Argument Christians (say they) haue nothing to do with Moses: Therfore, neither are they subiect to his Lawe.

2. Argument Item: Christians are made free by Christe: Therfore: Christe commaunded the Gospell to bee preached to all creatures, of preachinge the lawe hee commaunded nothing at all. Lastly: The holy Ghoste (say they) is the teacher of Christians: what vse then shall there bee of the law, amongest them. With theese, and other like reasons, they suppose themselues to proue, that the Lawe is neither to bee reteyned, nor taught in the congregation of Christians.

But

But a man may first demaund of these men: Doth it beecome Christians, to loue GOD, and their neighbour? I beleeue, there is none so possessed of the Diuell, that hee dare denye this. Seeinge then that Christians must loue GOD and their Neighbour, why shall it not bee also lawfull for them to knowe, in what sorte they ought to performe the same? For, what thing shall the woorke of loue bee, vnlesse it bee directed by some certayne manner? But, forasmuch as the Lawe of God, (that is to say, the tenne Commaundements) doth teach vs both: namely, that wee should loue GOD, and our Neighbour, and also, in what manner the same should bee doone of vs: what is hee that seeth not these men manifestlye to erre, which would abolishe the Lawe of God, and forbidde that it should not sounde in the Christian congregations.

1. Where as they obiect, and say:
Christians haue nothing to doo with *Moses*,
that is true, as farre as apperteyneth to the ceremonicall and forensicall lawes of Moses, the sacrifices, Circumcision, and such like outward ceremonies, which ought to endure vntill the comminge of Christe onely, and afterwarde to cease: but it is not true, as touchinge the lawe of GOD, that is to say, the Decalogus, which was giuen vnto man in his first creation, and afterwarde repeated, and written in two tables of Stone, that the remembraunce therof might bee perpetuall.

I will ceasse heere to speake, howe that Christe him selfe bothe taught the lawe and expounded it at large: as did also the holy Prophets, and their successors.

2 But, that which the Antinomians affirme in the second place: Christians not to bee vnder the lawe but vnder Grace: I graunt this also, so that it be rightly vnderstoode, as Saint Paule himselfe expoundeth it: Christians are not vnder the Lawe: that is to say, they which beleeue in IESVS CHRIST are not vnder the condemnatory sentence of the law, because there is no condemnation to them which are ingraffed into Iesus Christ, Rom. 8. But the Christian hath neede of the Doctrine of the lawe, whiche must bee the rule of his life, shewing him what doth please God, and what is contrary to his godly will.

Furthermore, where they say:

Christians are made free:

Therfore, They are not vnder the Lawe.

To that, I answere thus: True it is, Christians are made free, from the Condemnation of the Lawe, from sinne, and hell: but not so, that in the meane season, it may be lawfull for them to doe what they list: they are for this cause made free, that they should serue God alone, loue him, and their neighbour asmuche as lyeth in their whole powers, as the Lawe exhorteth, and teacheth.

If moreouer they go forwarde to say: Christe gaue commaundement touching the preaching of the Gospel to euery creature: but, touching the Law he

he commaunded nothing at all: I answere, Christ commaunded forgiuenesse of sinnes to be preached, but what is sinne, but transgression of the lawe? Now then, If Christians haue no lawe, then it must needs be, that they neither haue any sinne. Beside this, Christe him selfe, and the Apostles doe exhorte all Christians, to bringe foorth frutes of repentance, (that is to say) good woorks, according to the lawe of God.

The laste argument of the Antinomians is such: The holie Ghost (say they) teacheth Christians: Therefore, They neede not the lawe:

O, how fooliche, and friuolous an argument is this? They should rather haue cõcluded thus: The holie Ghoste teacheth Christians, Therefore we neede teachers, and the worde, namely The Lawe, and The Gospell. For, the holie Ghoste, doth then teache, and moue the heart of man, when the word is receiued by þ eares, in which word the Holie Ghoste will be of force, in those which heare it, and by faith imbrace the same.

We see then, how, not onely foolishly, but wickedly they doe, whiche dare snatch away from vs the lawe of GOD, and throwe it out of the Christian congregations, and affirme, that the same is not to be taught. Leauing therefore, the contagious mischeefe of this errour, let vs giue thanks vnto God, for communicating vnto vs his Holie Lawe, and let vs further beseech him, that he would giue vnto vs his holie spirite, by the which, many thinges acceptable, and pleasing vnto him, may be doone of vs. For if the

Diuell had obtcined this victory of vs, that hee had spoyled vs of the lawe of GOD, as hee had succesſe therin, in Paradiſe: what ſhould let, þ hee ſhould not againe, make vs giltie of death and eternall dampnation? For, hee which learneth not to acknowledge his ſinnes, by the Law, the ſame, doubtleſſe, knoweth not how to embrace, grace by the Goſpell. Hee which can not eſteeme his ſickeneſſe, or the greeuouſneſſe of his diſeaſe: the ſame, muſt of neceſſitye haue a negligente care, of ſeekinge forth a holſome medicine.

IN THE SECOND ORDER of thoſe which erre about the doctrine of the lawe, are they, which, in deede, doo reteyne the lawe, and doo rightlye affirme, that it is to bee taught in the Churches of Chriſtians, but this they falſely affirme. That whoſoeuer will, may by his owne power, and minde fulfill the Law: & by this meanes attaine righteouſneſſe beefore GOD, and merite eternall life. The falſeneſſe of this opinion, I will in ſuch wiſe ſhewe by manifeſt demonſtrations, that euery one may eaſily perceyue, that no man amongeſt all men (the onely man Jeſu Chriſte excepted) is able to fulfill the Lawe of GOD.

The Condition of humane nature in all men yeeldeth vnto vs, the firſt argument of this our aſſeueration. The ſame is ſuch, that all men euen frō the very natiuity, are vnpure, vncleane, and thrall vnto ſinne. Foraſmuch then, as it is euident, that from a rotten, and ſtinking foun-

tayne,

fayne, no water can bee drawne, but rotten, and stinking: it is manifest that man beeing vnpure and defiled with sin, cannot yeeld pure, syncere, and vndefiled obedience, vnto GOD. Therefore Salomon sayth *Eccle. cap. 7.* There is not a man righteous vpon the earth, which dooth good, and sinneth not.

And *Iob. chap. 14.* VVho can make that cleane, which commeth of an vncleane seede? truely no mortall man can bring this to passe. For wee do all draw our beginning, from a sinfull lumpe, and an vncleane roote: and is it possible that the fruicte should bee better, than the Tree it selfe? therfore, this demonstration of the proofe standeth sure.

VVhosoeuer are vncleane, can not yeeld cleane, and pure obedience to the lawe of God.

But, all men, (only IESV CHRIST excepted, which from the lawes of byrthe customable, and common to nature, is exempted) are by nature vncleane:

Therfore, No mortall man can fulfill the lawe of GOD.

The second argument whereby it is conuinced, that no man can fulfill the lawe of GOD, is taken of the vniuersall experience of man. For, there is no man found in the vniuersall worlde, who (askinge his owne heart, and examining his owne conscience,) shall not straighte waye finde himselfe to bee farre of from that perfection, which the Lawe requireth.

Who

Who perceiueth not him selfe, to haue doone oftentimes things not to be doone, and againe, to haue left vndoone, things to be doone? And albeit some dare boaste much of fulfilling the law, doone by themselues, or by others: yet notwithstanding the iudgement of their owne heartes, is against them selues, whiche although it lye hid from the sight of men, yet it is euident, and lyeth open vnto God, which seeth, weyeth, and tryeth, all the cogitations, and affections of the heart of man.

The third argument, whereby it is proued, that no mortall man can fulfill the lawe of God, is required, Of the iuste Iudgement of God, who condemneth onely the giltie, and the transgressors of his diuine lawe, and commaundements. For asmuche then, as no man is free, from the iudgement of God, and punishmentes, namely, sicknesses, aduersities, and at the laste death it selfe: which do all fal in, by reason of sinne: (that is to say) for transgression of the law of God: who doth not heereby easily perceiue, and without doubt concludeth, that al men are giltie, and transgressours of the law of God, so that by the workes of the Law they can attaine no righteousnesse?

The fourth argument is taken, Of the contrarietie of the Lawe, and the nature of man. For, the lawe is Spirituall, but the nature of man is Carnal, which thing Paul proueth Rom. 7. where he saith: VVe knowe that the lawe is spirituall, but I am carnall solde vnder sinne: that is to say, I am

so

so subiect vnto Sinne, that I am neuer so free from it, that I may fulfill the spirituall lawe of God: but I giue thankes vnto God, by IESVS CHRIST, which for my sake hath abounddauntly performed all that, which I my selfe coulde not performe. This argumente Paule handleth at large, in the Chapter euen now cited of vs.

The first argument wherby it is prooued, that no mortall man can fulfill the lawe of God, The voyce of GOD himselfe doth offer vs, in Moses, the Psalmes, and the Prophetes, and so forth in the whole Euangelicall, and Apostolical Scripture.

Genes. 6. GOD saw, that the mallice of man was greate vpon the earth, and all the thoughtes of his heaite were alwayes bente vnto euill.

Iob. 9. I know for a truth, that it is so, that manne shall not bee iustified in the sighte of GOD, if hee would contende with him, hee shall not bee able to aunswere him one for a thousande. And a litle after Iobe sayth of himselfe, If I would iustifie my selfe, my mouth will condempne mee.

Psalm. 14. They are become corrupt, and abhominable in their dooings, there is none which doth Verse. 3. good, no, not one.

The Lorde looked downe from Heauen vpon the children of men, that hee might see if any did vnderstand, and inquire after GOD.

They haue all gone out of the way, they are altogeather become vnprofitable, there is not one that dooth good, no, not one.

*Psalm.*130. If thou, Lorde, shalte marke our iniquities, (O LORDE) who, may abide it? **For this cause** Dauid, **in the** 143. Psalme, **prayeth on this manner**: Enter not into Iudgement with thy seruaunt O LORDE, for none lyuinge shalbee found righteous in thy sight.

*Proverb.*20. VVho can say my heart is cleane, I am cleare from sinne?

Esaye. 64. VVee are beecome vncleane all the sorte of vs, and our righteousnesse is as a steyned Cloath: VVee haue all fallen awaye as a leafe, and our iniquities haue, as the winde, snatched vs away.

CHRISTE **in the thirde of** Iohn **sayth**: That which is borne of the flesh, is flesh.

*Paule. Rom.*3. VVee haue shewed (causes beeing rendred) that both Iewes, and Greekes are all vnder sinne.

Ephe. 2. VVee are by nature the Children of wrath.

Out of theese now recyted, and many other testimonies of the Scripture, it is manyfestlye conuinced: That no mortall man can fulfill the Law of GOD.

The sixte Argument of this our assueration is set downe by Paule, **to the** Galathians. Chap. 2. **In these woordes**: If righteousnesse come by the Law: then CHRIST dyed in vayne. **For**, Christe **came into the worlde, to fulfill the Lawe, which was impossible for all menne in the whole worlde to performe: But as many as**

as beeleeue in him, to them shalbee imputed the righteousnesse of the Lawe, which, Christ, in his owne person, hath doone, and obteyned.

Thus I haue prooued, by fiue moste firme, and euident Argumentes, the opinion of the Papistes to bee false, who, in teachinge, writing, and declayming, dare affirme, against their owne conscience, that, man is able to fulfill the lawe of God, and so, by woorkes, to bee reputed righteous in the sight of GOD.

AMONGEST THOSE, which teache not rightly of the Lawe, they are to bee placed in the thirde roome, which doo graunte, that man can not in parte satisfie the Lawe of God: yet notwithstandinge hee may in many thinges perfourme obedyence to the Lawe. And therfore (say they) by how much, the more stoare of good woorkes bee doone accordinge to the Lawe, by so much the greater shalbee mannes righteousnesse by the Lawe, and that which lacketh, is to bee borrowed by Prayer, of Christe.

This opinion, although it sticke in manye, chiefely in politique menne, it is, notwithstanding, false, and contumelious agaynst the sonne of God, our Lorde IESVS CHRISTE, who alone taketh away the sinnes of the world, and iustifyeth those which beeleeue in him. And, that this opinion also, was not the leaste cause of the castinge awaye the Iewes, Paule teacheth Rom. 10.

They (sayth hee) beeinge ignoraunt of GOD his rightuousnesse, and seeking to establish their owne righteousnesse: haue not been obedient to the righteousnesse of GOD: for CHRIST is the ende of the Lawe, to iustifie all that beeleeue: (that is to say) whosoeuer beleeueth, hath that thinge which the Lawe requireth: namely, Righteousnesse, which Christe imputeth to the beleeuer. Likewise, Phillip.3. Paule geueth a difference, betweene the righteousnesse of the Gospell, and the righteousnesse of the Law. The Righteousnesse of the Gospell, as the faythfull do obteyne: but the Righteousnesse of the Lawe, none can atteyne by his owne woorkes, Christe onely excepted.

Besides this, no man can beginne any good woorke accoording vnto the Lawe, wherby hee may bee able to stande sure beefore the Judgement seate of GOD: beefore hee be made righteous, through fayth in CHRIST. For, (as Paule witnesseth in an other place,) It is impossible to please God without fayth. Some woorcks (in deede) may bee doone, which amonge men haue a shewe of goodnesse, and which are also profitable for the life, and conuersation of man, in this world: but, that rightuousnesse should bee atteyned vnto by them, it is impossible: for, hee which offendeth agaynst one Commaundement, hee is made giltye of all, sayth Iames: Neyther can any thinge please God, which is doone of him, which is not a member of Christ, and made righteous by the obedience of him.

Hebr. 11.

Iacob. 2.

For

For, as by the disobedience of onely Adam, wee are all made gilty of damnation: so all wee, as many as beleeue in Iesus Christ, are made righteous, by the onely obedience of him. It is euident therfore, that they doe erre, which wilbee made righteous, partly, by their owne woorkes and partely, by the merite of Christe, so, that by how much the more, a man doth abounde with good woorkes: hee may by so mutch the more boaste himselfe, to bringe of his owne, and to seeke at Christe, the residewe which are wanting.

THOSE VVHOM I haue named in the in the fourth place, to erre about the doctrine of the Lawe, haue spronge from the Schoole of Mahomet. Mahomet, (to the ende, that he might the rather keepe his disciples and vnderlings addicted to his diuelishe subtilties:) did teache, that euerye man was saued by the keepinge of that law, to which hee was a subiect: That is, If the Iewe did keepe his Ceremonies, and Circumcision: hee should by that his obedience, merite saluation. And if the Turcke, or Mahometist: (sayth hee) dooth keepe his law, by the same reason, hee also shalbe saued. So in like case, the Christian, obteyneth saluation, by the Law of the Gospell. Some politique men there bee, which are full stuffed with this wicked opinion, which neither rightlye consider the heaupe weighte of sinne, nor the benefites of CHRIST. Matth. 22.

Agaynst all these, which in this manner, doe

seeke saluation, by their Lawe, to which they bee subiecte, in what place so euer they leade their lyues, I set theese playne woordes of the vnmooueable veritie. Iohn 3. Hee which beeleeueth in the sonne, hath eternall lyfe: but hee which beeleeueth not in the sonne shall not see lyfe, but the wrath of GOD abydeth vpon him.

Of the thirde.

THE THIRDE THINGE followeth which I propounded concerninge the Lawe: namely: to what ende, the lawe auayleth, and what ỳ true vse therof is: amonge menne chiefly in the Christian congregation. Wee haue heard beefore, what the lawe requireth, and, that none is able to fulfill: It is therfore, thirdly demaunded, what the vse thereof is? seeinge no man can fulfil it, nor any man, by the woorkes therof, can obteyne righteousnesse in the sight of GOD.

The vse of the Law is of three sortes: namely, Externall, Internall, and Spirituall.

Of the Externall (or outward) *vse of the Lawe*.

THE

THE EXTERNAL, (or outward) VSE of the Law, is, by discipline to gouerne ỳ people, that in outward honesti of manners, they might liue quietly, according to the Law, and that they should not commit any heynous wickednes, openly, which is forbidden in the law of God. Here, Parents, Magistrates, Maysters, and Tutors, yea, and the Ministers of the woorde of GOD also, must diligently take heede, that such as bee committed to their charge, doo liue, in outwarde honestye of life, soundly, and shamefastly. For, the law of GOD is therfore called, MORAL, bycause it is a certaine common rule, according vnto which euery manne should direct, and frame his manners.

FIRST OF AL, this externall discipline of the Law, is commaunded vnto parents, that with the same they may instruct their children, and keepe them, vnder outwarde honestye of manners. And, that they may the more easily bringe that thinge to passe, let them vse, doctrine, examples, quyet, and also seuere admonitions, yea, and moreouer (if the matter so require) the rodde: which thinge whosoeuer shall not doo, let them looke for the iuste plagues of God, as despisers of the most seuere commaundementes of GOD, which hath commaunded Parentes, that they shoulde, (according vnto the leuell of the Decalogus,) godlily, and honestly bring vp, and instruct their Children.

First, let them vse doctrine, that is to say, let the accustome their children (so sone as they can speake,

speake, and vse reason) to learne thoroughly, and with a memorable minde to recite morning and euening all the partes of the Christian instruction.

Moreouer they themselues should walke before their children, with their owne example of an honest led lyfe, so that the life of the parents may bee aunswereable to the doctrine which they taught, which life, the Children might afterwardes follow. For, they which labour with woords onely in the education of children, doo seeme, (in my iudgement) to doo very foolishlye, and I can not tell, whether I may call this a teachinge, or rather a hindering of them. For that thinge which by teachinge, by their woord, they buylde vp: the same through euill lyuinge, by their deedes, they pull downe. And what a sincke of mischiefes doo followe hereof, as well in the ecclesiasticall, as in the politicall estate, who is it, which seeth not, and hath dailye experience. Besides this, parentes should sometime, vse gentiller woordes vnto their Children, that by them, as by entisementes, their mindes might the more easely, bee allured, and stirred vp to the dueties of vertue.

But if the children will not obey the fatherly admonitions, here the parentes must prouoke them with more seuere speach, & countenaunce, and with wisedome, and grauitye forewarne them, what punishments for their disobedience, they shall at the length susteyne.

Fiftlye, when as the parentes, can (neyther

by

by gentle, or sharpe admonitions) profitte any thing at all, and that no hope of amendment of manners is seene in the Children: here at the length as the last meane of the fatherly remedy, the rod is to bee added. With the same they shall correcte them, when they accustome themselues to swearing, lying, theeuing, filthy, or, by any wayes, vnhoneſt talkinge. For Syrach sayth Chap. 30. Hee that loueth his Childe, doth often moue the rodde toward him: that in the last dayes of his life hee may reioyce. And *Salom. Pro. 23.* VVithholde not discipline from the childe: for if thou strikest him with the rodde, hee shall not die: strike him with the rod, and thou shalt delyuer his soule from Hell.

They which doo ouermuch cocker their children, and winckinge at euery of their faultes, do suffer them to liue as they list: are to bee esteemed the authors of their destruction. Pontanus sheweth, that a certayne wanton beeing spilled, through to much licentiousnes graunted by the Mother, at the length (beeing of ripe age) was, (for a heynous offence committed) adiudged to dye: when hee was brought by the tormentor to the place of punishmente, hee, with a lowde voyce, mournefully vttered these woordes: Thinke not (O ye beeholders) this tormentor to haue brought me to this so infamous a kinde of punishment, but rather mine owne Mother. It standeth Parentes therfore greatly vpon, to accustome their Children, to direct the course of their life, according to the leuell of the Decalogus.

By this meanes they shall make a way of more easy instruction for those, to whose fidelitye, and discipline, they shall afterward committe their children.

This outwarde discipline of Moses lawe, is likewise committed to the Magistrate: For Paule calleth the Magistrate, The Minister of Rom. 13. GOD, to the promoting of goodnesse, and to the punishing of euill. And forasmuch as Magistrates are ordeyned of God: therefore they are bound to set forwarde the glorye of GOD, and to turne backe, whatsoeuer thinges are against God: as far forth as apperteineth to the outward conuersation of men. The Magistrate is also called, a keeper of both lawes, bicause he should with a diligent care, conteyn his subiects vnder an honest discipline of mäners, according to the Decalogus: and also trade ouer the course of his owne life in such sorte: that hee may be a patterne, and a glasse, into which his subiects liuing godly may looke into. Hee must also haue a diligent care, that his positiue lawes, and al his decrees may agree with the Decalogus, and bee as walles, and fortresses of the same. The Magistrate should moreouer punishe, the manifest transgressions of the lawe diuine: as are, blasphemings of GOD, Idolatries, periuries, vsual swearings, contempt of the woord of God, disobedience, murthers, Adulteries, lying, false witnesse bearing, theftes, and such like vices, which fight directlye against the woord of GOD: so, that if the Magistrate neglect his office in these thinges,

thinges, hee becommeth partaker, and giltye of all those offences, the not punishment of which hee hath graunted vnto others. There is tolde an Historye, of a certaine murtherer, which had slayn seuen men, whē hee was perforce brought vnto the Law, and was set beefore the Judgement seate, & accused of manslaughter, answere was made, that hee onely, had killed but one onely man, the other sixe the Maiestrate had killed, which did not punish that first murther in him. And verely the Magistrate is gilty before God, whē hee punisheth not such as stubbornly breake the law of God, & by his giuing of liberty, hee oppeneth a window to others to offend. It is an vnmercifull pitty, to spare one, with the losse, and destruction of many.

To the bringers vp of youth, this same care, doth also belong, that they should instruct those which are committed to their discipline, in such sorte, by doctrine, by example, by often admonitions, and corrections, that in their outwarde manners, nothing might be seene, out of square, or contrary to the law of GOD. Which thing if they neglect to do, they sin against God, against the parents & the childzen, and the whole common wealth, neither shall they (for euer) beare this punished. For if (by right) hee bee hanged, which stealeth an Oxe, or a Cow from another: how much more is he worthy of a thousād hangings, which committing this kinde of theefte, far more greeuous: doth vnfaythfully instruct the youth, vpon good trust committed vnto him.

Tutors, or gouernours also, which are in the steede of parentes, should wholy frame themselues, according to the rule, prescribed before to parentes. Therfore, they should not onely haue a regarde and studious care to keepe the goods of their pupilles, which fall to them by way of heritage: but they should haue a special care, that they might bee well, and honestly instructed, knowing, that they themselues, are as streightly bound, before the iudgement seate of GOD, by the promise which they made to the parentes of those children, as if they had couenaunted with God himselfe, that they would bee faythfull tutors, and patrones of those pupilles. For this cause, GOD calleth himselfe, a father of the fatherlesse, and a defender of the Widdowes. But what is doone at these dayes by the common sorte of tutors, is euidente to all men, and the miserable pupilles, and widdowes (alas for sorow) to their great greefe haue experience.

Last of all also, the Ministers of the woorde of GOD, are bound, to exhort their hearers to outward honesty of lyfe according to the law of God, by doctrine, examples, by admonishments togeather with chastisements set beefore them, as Christe himselfe did, and the holye Apostle Paule. But if they shall lay aside this due care of their duety, and deceiptfully doo the businesse of the Lorde, they shal not escape the iust iudgemente and punishmente, in that laste day of the Lorde. But how manye may wee see now a dayes,

dayes, which follow that verse of the Poet.

The rauening Crow, is pardoned ſtill:
The ſimple Dooue, ſuſteynes much yll.

When as notwithſtanding, God would haue thee to reſpecte the perſon of no man: ſo that thou bee moderate, after the example of moſt excellēt Nathan: It is better for the Miniſter of the woord of God, with Iohn, to bee beheaded: then with Herode to bee feaſted: for there ought to bee had greater regarde heere, to the glory of God, and the ſaluation of man, than to our owne liues, and commodities. Let theſe things ſuffiſe to bee ſpoken, touchinge, the externall vſe of the Lawe, and how farre the ſame ſtretcheth.

There bee foure moſt weighty cauſes why, this outwarde diſcipline ſhould bee exerciſed:

First: The commaundement of GOD.

Secondly: That the punifhmentes might bee auoyded.

Thirdly: That wee might liue peaceably, and quietly amongeſt our ſelues.

Fourthly: That the ſame might bee an Inſtruction, makinge vs the more apte, to heare the healthſome Doctrine of ꝑ Goſpel of IESVS CHRISTE.

Of the Internall (or inwarde) *vſe of the Lawe.*

As

AS THE FIRST VSE OF THE LAVV, is externall, and concerneth the societie of man, so, that whosoeuer expresseth, in outwarde conuersation, in woord, and deede, the letter of the Lawe, is Iudged of the people, to bee good, and honest: so, the seconde vse of the Lawe is, INTERNALL in the heart, and Conscience of man, that hee might bee staied before the Iudgement seate of GOD, and render a reason, whether with all his power hee hath fulfilled the lawe of God or no: Here, if hee can boast of the fulfilling of the Law, which is impossible for all men, (Christe onely excepted:) hee may then vnderstand, that vnto him belongeth, blessinge, and mercy vnto thousandes, accordinge to the promise annexed to the Lawe: but if hee perceyue himselfe to bee a transgressour of the Law: hee heareth the vengeaunce, and iudgement of God propounded agaynst him, vnto the thirde, and fourth generation.

Deut. 27. Gala. 3. Likewise, hee heareth: Cursed is euery one which fulfilleth not whatsoeuer things are written in this booke of the Lawe.

This sentence was first giuen in Paradise, and moreouer, in manifeste woordes expressed by Moses. Besides this, the conscience of each man confirmeth the same, and in like manner, all the calamities of this life, and at the last, death it selfe prooueth the same: Lastly, the eternal tormentes of Hell shal punish as many, as shal not be deliuered, by our Lord IESVS CHRIST.

Caine

Caine, when hee weighed his sinne in an euen Ballance according to the Law, sayde: My iniquitie is greater, than may be forgiuen. Gen. 4. The same thinge befell vnto Saule also, despairinge, and throwinge himselfe into eternall damnation. 1. Reg. 31. But Dauid when hee examined his deed, by the Lawe, and knewe his sinne, sayde: If thou (O Lorde) shalt marke what is doone amisse: O Lorde who shall abide it? But there is mercye with thee, therfore shalt thou bee feared. Psalm. 130.

Manasses, likewise, Mary Magdalene, and the Theefe vpon the Crosse, confessing their sinnes, repented, and did flye to the mercy of GOD. And thus wee see, what the INTERNALL (or inward) VSE OF THE LAVV is, namely, to examine the deedes of our liues, by euery precept of the Law of GOD, &, as often as we finde our selues to haue offended: so often wee should holde for a suretie, that the curse of the Law, and the punishmentes of God his anger, are denounced against vs. What counsayle shall wee take in this case? onely two wayes are set beefore vs: the one, by desperation, to eternall death, and malediction: the other, by the throne of grace, to eternall life, and benediction.

THE THRONE OF GRACE is CHRIST IESVS, which reconcileth vs to his father, and giueth lyfe euerlasting. For hee which beeleeueth in Jesus Christe, obteyneth by him, both righteousnesse, and forgiuenesse of sinnes, by which righteousnes he entreth into euerlasting life. For, Christe hath fulfilled the

lawe, to iustifie all that beeleeue in him. This Fayth in Christe, is the foundation of our saluation, as all Christians do confesse in the Creed, when they say: I beleeue the forgiuenes of sinnes: that is to say, although my sinnes bee innumerable, and the greatnesse of Gods anger is infinite, and the punishmentes which fall in, by reason of sinne, be horrible: yet notwithstanding forasmuch as I am vnder grace, and not vnder the Law, I doo assuredly beleeue the forgiuenesse of sinnes, through the merite of the death and passion of Iesus Christe, who, not onely cleanseth mee from all Sinne, by his precious bloud, but also imputeth vnto mee his righteousnesse: so, that the Lawe, with her sentence of condemnation, hath no right ouer mee at all. This fayth springeth out of the knowledge of the Gospell, which offereth to all the faythfull, GRACE in Iesu Christ: Wherfore Augustine sayth: Christe hath made our sinnes his: that hee might make his righteousnesse ours. Also, when Caine sayde: My iniquitie is greater, then that I may bee forgiuen: Augustine answereth: Thou lyest Caine, for the mercy of GOD is greater, than the wretchednesse of all Sinners. This is that which Iohn sayth: Beholde the Lambe of GOD, which taketh away the sinnes of the world: Item: CHRIST is the propitiation, not only for our sinnes but also for the sinnes of the whole worlde. This fayth resteth in the obedience of GOD alone, and trusteth to no creature beside, eyther in heauen, or in earth. But, concerning the nature of fayth,

Rom. 10.

Gen. 4.

Iohn. 1.

layth, it shalbee layd more at large, beneath in the third doctrine: now let vs passe to the third vse of the Law.

Of the spirituall vse of the Lawe.

THE THIRDE VSE of the Law which is called SPIRITVALL, hath place in the regenerate, which beleeuing in Christe, haue obteyned (by the death, and intercession of Christe) remission of their sinnes, and are counted righteous in the sight of GOD, through the righteousnes of Christ, imputed vnto them. Where this faith is liuely, and voyde of hypocrisie, there withall dwelleth the holie ghost, which both worketh faith in the harts of men, by hearing the healthfull doctrine of the Gospell, and regenerateth man, and stirreth him vp, to thankfulnesse towards God, whereby, it commeth to passe that man more esteemeth the will of God, and his commaundements, then all the goods of the whole world, how beawtifull, and precious so euer they may be esteemed, and continueth in purposing good, keeping faith, and a good conscience. Then, because the man that is borne anew, would shew obedience vnto God, he looketh againe into the lawe, and setteth the same as an infallible rule before him, that he may vnderstand, what hee shoulde doe, and what hee 1. Tim. 1.

should leaue vndone, in ỹ right seruing of God.

And although no man doth fulfill the Lawe by his owne woorks, yet notwithstanding, the obedience of the faithfull pleaseth God, because he is set free from the malediction of the Lawe, and is, (by the meanes of Christe) vnder grace.

Rom. 8. For so Paul saith: There is no damnation to them, which are in Iesu Christe, which walke not after the flesshe, but after the spirit.

This obedience is not onely acceptable vnto God, as who of his fatherly goodnes', cõmaundeth, & willeth the faithfull, to loue him, and, to exercise charity toward their neighbour: but hee also, addeth a promise of rewarde, that hee will recompence all good doinges, so, that he which shall giue a cuppe of colde water, in the name of Christe, shall not bee voyde of his reward.

Hereof it commeth to passe, that examples do remayne of many of the godlye, which for their obedience perfourmed to God, through fayth: haue receyued, both spirituall, and corporall blessinges. But they which say, they do beleeue, and yet notwithstandinge, purpose not, to eschue sinne, but suffer them selues to bee ruled, by their owne corrupt concupiscence, and to bee drawne away of the desires of the flesshe: these treade not in the steppes of Abraham, which had leifer kill his onely Sonne, and heyre, then by turninge backe, to commit any thinge, against the commaundement of God. They doo also, agaynst the doctrine of Sainct Paule, which commaunde th the beleeuers, and such, as with

Abraham

braham would bee made partakers of the grace of God: that they should declare their fayth, by obedience towardes God, which hath set forth his vnmeasurable grace towardes all men, in that, that hee hath deliuered his only begotten Sonne for them. But how wicked, and not to bee vttered is this argument, which some (beeinge gone forwarde vnto that state of vngodlynesse) dare vtter.

VVee are Iustified, and made free, freely by fayth: to what end then shall we neede to apply our selues to doe good woorks?

Hearken what Paule answereth to these people, whose damnation (saith hee) is iust: yea, truely, Iust, forasmuch as they, by this errour, doe draw sinnes, vnto them selues (as darke cloudes). For, first, they are contumelious against God: moreouer, they treade vnder their feete, the precious blood of Christ. Furthermore, they expell the holie ghost. Besides this, they reproue themselues of vntrueth. Lastly, by giuing offẽce, they offend many, and instraunging their mindes from the doctrine of the Gospel: doe driue them forewarde to perdition, and destruction. First of all (I say) they are cõtumelious against God, which by his infinite mercy, desireth to haue them free from sinne, and condemnation. These men truely, are to be compared, as it seemeth to me, to disobedient children, which hauing beene sometime, (for their manifolde malice & wickednesses) excluded frõ all hope of successiõ in their fathers riches: & yet notwithstãding, being againe becõe suppliãt, Rom. 3.

and receiued into fauoure, haue returned backe againe to their former disposition, and contemning their fathers commaundement, haue againe abused his goodnesse, and gentlenesse: what other thing heere shall the father put in practise, but to deale with them, by extreme iustice, euen as their stubbernesse requireth.

Moreouer, these do tread vnder their feete, the pricious blood of CHRIST, which was shed vpon the crosse, for the remission of sinnes. As though Christ, had therfore shed his blood, and stretched foorth his hands, armes, and feete, yea and his whole body imbrewed with blood vpon the gibbet of the crosse: that it might bee lawfull for vs to prostitute our hartes, our handes, our feete, and our whole body, to all filthinesse, wantonnes, tyranny, vnrighteousnes, craftines, deceipt, subtiltie, &c (as I may speak in one word,) to all these together, to the which, the corruption of the world, and the lust of the flesh prouoketh vs: and yet notwithstanding in the meane time to say: CHRISTE is my sauiour, I will beleeue in him, and I will wholy cleane vnto him. Who so in such sorte frameth his life, is altogether like to an vnfaithfull traitour, which doeth his businesse hypocritically, vnto his Lorde, whose wages he taketh: and in the meane time fauoureth his enemie, and laboureth by all the meanes that hee may to please him, and with his diligence to serue him. Euen in like manner, to boaste of faith in Christe, and in the meane time, to liue loosely and wickedly: what other thing

thinge is it, then to speake outwardely, those things with our mouthes, from which, both the heart it selfe, and all the studyes and actions of our whole life doe disagree. The Iewes boasted them selues to be the sonnes of GOD, and the seede of Abraham: but what saide Christe to these things? Ye (saith he) are of the Deuil, because ye doe the woorkes of him, from which Abraham was farre of. It is therefore, an horrible thing, and ioyned with extreame daunger of damnation, to cary Christe outwardly in our mouth, and priuely to hide his enemie in our heart, and with all our members aswell inwarde, as outwarde, to frame our selues to obey him. What is this els (I say) then to spurne with our feete, the precious blood of Christe, & to set at nought his bitter passion, and death, which he suffered for our sinnes, not that there might lye open for vs a libertie to sinne: but, that we (by faith) receiuing forgiuenesse of our sinnes, might keepe him in our hearts: and denying the diuell with all his woorkes, namely, sinne, and iniquitie, should yeelde pure, and continuall obedience to this our onely Lord and redeemer. Iohn. 8.

Thirdly, whosoeuer (by hearing of the healthfull doctrine of the Gospel,) are iustified by faith in CHRISTE, and doe againe fall back into manifest wickednesses, & are led and gouerned by the rule of the flesh, the world, and the Diuel, these doe make sorowfull the holie Ghoste, and expell him foorth of their heartes, and admit, and receiue into his place, the spirit of the deuil,

whose dwelling places they are become againe, as they were before. What other thinge is heere to be looked for, than that which Christe hath pronounced in the 12. of Matthewe, and in the 11. of Luke: When the vncleane spirit is gone foorth of a manne, hee walketh through dry places seking rest, and findeth none, and then hee saith: I will returne into my house, whence I came foorth: and when he commeth, he findeth it swept, and garnished: Then goeth he, and taketh with him, seuen other spirits worse then him selfe, and they enter in, and dwell there, and the ende of this man becommeth worse, then the beginning.

Heereby it may be easily perceiued, of howe great importaunce it is, either, to imbrace, and beleeue the worde of GOD: or, in our heart, and lyke to decline againe shamefully from it, and to expell the holie Ghoste beeing sorowfull, from his habitation.

Furthermore, whosoeuer doe boaste of fayth, and yet doe in the meane season liue wickedly: doe moste impudently, reprooue, and conuince themselues of vntrueth. For inasmuch as they boast those thinges which they haue not, they are like vnto bauling Thrasos, which stick not with their mouthes to promise golden mountaines, when in very deede, they, of all other, be moste bare, and needie.

The errour of these people is confirmed by this, that they thinke, that GOD doeth not more inwardely searche, and looke into the

hearte

hearles of men, then men them ſelues.

But they are much deceiued: For man ſeeth onely the outwarde appearaunces, but GOD ſeeth not thoſe thinges onely, but hee alſo looketh into the hearte it ſelfe. GOD, therefore can not bee deceiued, although thy heart thinketh otherwiſe then thy mouth ſpeaketh.

Therfore it is, that Iames requireth an agreement of the woorde, and thought, ſo that the outwarde woorks of the life, ſhould bee aunſwerable the faith, which is ſaide to be in the heart: euen as it is to bee ſeene in the example of Abraham.

For it is certaine, that the hearte, and the woorkes doe agree, and are aunſwerable one to the other: ſo, that whereſoeuer there is an euill heart, the woorkes of the ſame muſt in like caſe, of neceſſitie followe euill, according to the rule of Chriſte: A good tree bringeth foorth good fruites.

Wee ſee therefore manifeſtly, how impudently they reproue them ſelues of vntrueth, which boaſtinge of faythe, in the meane time neither haue, nor paſſe for good woorkes: dooing therein, as if a man had a Crowne ſet vpon his head, hee would therefore ſtraightway bee eſteemed, and called a King. Theſe are ſuch, whome in name onely, (but not in very trueth, and deede) a man may call Chriſtians.

To conclude: who ſoeuer boaſteth of Chriſte, and will bee accoumpted, and called a Chriſtian,

Christian, whiche is baptized, and bosteth his faith, and vseth the Supper of Lorde, and notwithstanding doth in the meane season liue wickedly: the same doth, by open offence, plucke away the mindes of many from the GOSPEL and is vnto them an occasion of damnation.

Paule in the 1. Corin. 8. where he intreateth of those, which abuse Christian libertie in thinges lawfull to the offence of others, affirmeth, that they, by abusing of their knowledge, and Christian libertie doe destroy the weake brother, for whome Christe dyed.

Howe much more then shall he bee in faulte, which, through his corrupte wickednesse giueth occasion to others to think euilly, and to speake blasphemously of the moste holie Gospell, and Christian Religion? In Rom. 2. Paule accuseth the Iewes of the wickednesse of their life, and saith, that through them, the name of God is therefore blasphemed among the Gentiles.

And in the 1. Timo. 6. He giueth commaundement to seruants, which are beleeuing, and regenerate, that they should esteeme their maysters (not yet cõuerted, nor beleeuing) worthy of all honour, That the name of God, & his doctrine be not euill spoken of. And, that there shoulde come such people in the laste times, the holie Apostle Peeter foretolde, in the 2. Pet. 2.

Thou seest therefore, howe great the heynesse of this sinne is, whereby, a man is author, not onely of his owne destruction: and also giueth occasion to many, (with the hurte of their owne

owne saluation, and blaspheming of the name, and doctrine of God,) to refuse and contemne the GOSPELL of Christe.

There is no doubte, but many amonge the Turkes, at this day, doe for this cause also, pursue with hatred the Gospell of Christe, for that, they see Christian people to liue so loosely, and wickedly. And who may doubte, that there be not many amongst the Papists, which persecute the Gospell of Christe, or nothing at all esteeme it: for that there bee so many, whiche boast of the Gospell, but so fewe which liue according to the Gospell? But what should I say of those, which haue receiued with vs the pure doctrine of the Gospell, whose mindes are yet weake, and wauering? Doubtlesse, thou mayst see many of these, either to withdrawe their mindes, or, to preferre the manners, and tiines, vnder whiche wee liued in the Papacie: before the manners of this age, so wanton, and lasciuious. What other thinge thinkest thou would these doe, if any persecution, or chaunge of Religion should fall in, then, that (not vnwillingly) they would suffer Idolatrie, and the olde mockerpes of the Roomish Antichriste to be againe thrust vppon vs? But through whose faulte commeth this to passe, but only of those, which should be as leaders, and lightes vnto others, and according to the counsaile of Paule, shoulde in all things, (that is to say) in woorde, woorke, and life, set foorth the doctrine of the Lorde, and our Sauiour Iesu Christe. Heereof there-

fore wee conclude, that it becommeth all those which beleeue in Christe, to set the Lawe of GOD before them, as the glasse of their liues, according vnto which, they should direct al their doings, to the glory of God, their owne commoditie, and the edification of others: whereby it may be brought to passe, that the woorks of the deuil might be destroyed, and the woorkes of God might increase, to the glory of God the father euerlasting, who of his owne meere mercy, through faith, without any our desertes, or woorks, hath saued, & regenerated vs, that we should liue vnto him, & walke in all good woorks. Ephe. 2.

The thirde Doctrine.

THE THIRD DOCTRINE whiche in the beginning of this little boke I proponed to bee explicated is, concerning, Our Lord Iesu Christ, in the true knowledge of whom alone, consisteth life euerlasting, as he himselfe saith Iohn. 17. This is euerlasting life, to knowe thee to be the true God, and whome thou haste sent, IESVS CHRISTE.

After that Christe had answered the Pharises to the question proponded by them, to him: hee againe demaundeth of them, what they thought of Christe. This question he moueth, that occasion might be giuen to them, to searche the scriptures, out of which they might learne, what they should certainly holde, concerning Christ. Beholde therfore with how great diuersitie

ſtie of minde theſe things are doone, on either part. The Phariſes goe about this buſines, not becauſe they would learne, but with a deſire to quarel, and to deſtroy: but Chriſt, by his queſtion, intendeth this thing, that he might thorowly bring them to the knowledge and poſſeſſion of aſſured ſaluation.

Let vs heare therfore, what is done on either ſide. Chriſte demaundeth: VVhat think yee of CHRISTE? whoſe Sonne is he? They ſay vnto him, The Sonne of Dauid: this anſwere they gaue, becauſe they knew ꝑ Chriſte ſhould be borne of the ſeed of Dauid, according to ꝑ promiſe made vnto him. But foraſmuch as this ſufficed not to the true knowing of Chriſt: Chriſt, by this queſtion inferreth another, by the which hee indeuoreth to lead them into a fuller knowledge of Chriſte. Therfore he ſaith: How then doth Dauid in ſpirit call him LORD? ſaying, The Lorde ſaide vnto my Lord, ſit thou on my right hand, vntill I make thine enemies the footeſtole of thy feet: If Dauid therfore call him (Lorde) how is he then his (Sonne?) Matth. 22.

As if Chriſt would ſay: The father is ſuperiour to the ſonne, and, the ſonne muſt bee ſubiect to the father: And, the Lord is ſuperiour to the ſeruant, and, the ſeruant muſt be ſubiect to his Lord: How then commeth it to paſſe, that Dauid acknowledgeth Chriſte to be his Lorde, to whome with all lowlineſſe of minde, he wholly ſubmitteth himſelf? Heere, if the Iewes had admitted to counſaile the holye Scripture declaring of Chriſt, and had a little while conſidered

with them selues, what the office of Christe should be in the worlde: they had easily founde this answere: Christe in respect of the humane nature which he tooke vnto him, is, the sonne of Dauid: but, in respect of the deuine nature, he is the sonne of GOD. As farre foorth therefore, as appertaineth to the humane nature, he is in appearance base, and poore: but as farre foorth as appertaineth to the deuine nature, hee is Lord of Lords, and King of Kings, to whome Dauid must giue place, and humbly bowe his knees: yea, of him only, and by this onely one, receiue forgiuenesse of sinnes, righteousnesse, and life euerlasting.

Of this CHRISTE his Lord, Dauid speaketh in the Psalme. 51. where he saith: Thou shalt purge me with Hisope, and I shall be cleane, Thou shalt wash me, and I shalbe whiter then snowe. Likewise, Psal. 130. If thou Lord, wilt marke what is done amisse. O Lord who shal abide it? But there is mercy with thee, therfore shalt thou be feared.

By this MERCYE (or propitiation) hee vnderstandeth Christe, which after the humane nature should be borne of him: but after the deuine nature, very GOD, from euerlasting.

After this manner, Christe, (by the question propounded by him) would reduce the Iewes, to the true knowledge of Christe, wherein (as I haue saide) consisteth eternall life, and the wisdome of saluation: as Paule teacheth, 1. Corin. 1. where he saith: For asmuch as the worlde, knewe not GOD, through wisdome: (that is to saye through

through vnderstanding and reason, naturally ingrafted in man, by God): In the wisedome of God, (that is, in the merueilous workes of God, which are wrought by him): It pleased God, by the foolishnesse of preaching, to saue those whiche beleeue. For the Iewes require signes, and the Greekes seeke wisdome, but wee preache Christe crucifyed, vnto the Iewes an offence, and vnto the Greekes, foolishnesse: but vnto bothe Iewes, and Greekes which are called, we preache Christ, the power of GOD and the wisdome of GOD.

Paule in this place disseuereth the wisdome of the worlde, or mans wisdome, from the wisdome of GOD. For in that, that GOD sent his sonne, borne of a woman, made bonde vnto the Lawe, and subiecte to moste bitter passion, and death: it seemed vnto men, not wisdome, but foolishnesse: forasmuch as GOD, by his omnipotencie, could easily finde another way to saue mankinde. But it seemeth farre otherwise vnto God, yea, that which men esteemed foolishnesse, that GOD esteemeth and accompteth for wisdome.

But, that wee may more fully vnderstande these things, let vs seek * the foundation of this so wounderfull counsaile of GOD, whereupon we may builde safely.

* As farre as the holie scriptures set foorth the same vnto vs.

Although, GOD, if we consider the greatnesse of his power, coulde doe whatsoeuer hee would: yet notwithstanding, it seemed good to him, to attempte nothing in this matter, but that whiche was agreeable to the iustice, and

glorye of his maiestie diuine, (that is to saye) that, whiche all Angels, aswell good as euill, and all people, yea, and all creatures shoulde acknowledge to bee in very deede, iuste, and
Luke. 2. praise worthy: saying: Glory bee to GOD on hyghe.

For, euen as any kinge, or Tyrant, when he graunteth vnto one, that which hee hath taken away from another, may be said to play the part, partely of an vniuste, and partely of a lyberall man: Euen so, GOD, if vsing his power only, he had restored man, it had beene, on the one parte derogation to his Iustice: and on the other parte too muche had beene graunted to mercy: therefore it was needefull to finde suche a way to saue man, that these foure properties in GOD, (without the whiche GOD coulde not (BEE), or be called GOD), might stande together, and consent in the hyest degrees, namely, MOSTE HIGH, or PERFECT POVVER, PERFECTE RIGHTEOVSNESSE: PERFECT MERCIE, and PERFECT VVISDOME. Suche a secret purpose, pleaseth God therefore, That his onely begotten sonne should take vnto him mans nature, and dye: to the ende, that who so beleeueth in him may obtaine saluation, and life euerlasting. So, that if GOD had vsed his omnipotencie, and Iustice, hee had for euer condemned all men, who through their rebellion, had offended the eternall maiestie of God, and were therefore subiect, & giltie of eternall death,

and

and Hel. But what had then beene the praise of his mercy? Where then should the glory of his wisedome haue had place? Man, without all fauour condemned, had perished: and the wisdome of GOD, of the ende of his counsaile, (whereby, hee had appoynted manne, beeing made according to his owne Image, to eternall saluation) had beene voyde, and frustrate.

That nothing at all therefore might be derogated, from the PERFECT IVSTICE of God. It pleased him, that euen as by the disobedience of one man, wee are all made guiltie: so by the obedience of one, many should be made righteous: God him selfe should bee satisfyed: and, wee beeing deliuered from guiltynesse, should bee indowed with life euerlastynge.

Heere also shineth foorth the PERFECT and great MERCIE of GOD, whiche so loued the worlde, that he would giue his owne onely begotten Sonne, that All which beleeue in him, should not perishe, but haue life euerlasting. Heere withall is also seene the PERFECTE POVVER OF GOD, in that, that by the death of his Sonne, hee hath ouercome Death, Hell, Sinne, and all the power of the Deuil. Heere also appeareth the PERFECTE VVISDOME of God: in this thinge cheefely, that by his Sonne, whiche is the naturall Image of him selfe, and coeternall with him: hee reneweth his owne Image in vs, and giueth vnto vs eternall life, where- Iohn. 3.

wherevnto wee beeing in the beginning by his eternall wisedome appoynted) hee hath created vs.

All which things are offered, with this con-
1.Ioh,3.36. dition. IF VVE BELEEVE IN HIM. For so saith Iohn Baptist: He that beleeueth in the Sonne hath eternall life, but hee that beleeueth not in the sonne, shall not see life, but the wrath of God abideth vpon him. This is that wisdome of saluation, which all the Prophets, Christe himself, and the Apostles, and their successors, haue hetherto taught, and doe yet at this day teache: but the wise of this worlde, whome fortune fostereth as it were in her bosome, haue the same in derision, and contemne it, to their owne damnation.

Forasmuch therfore, as the whole wisdome of the Church of Christe is founded in this only IESV CHRIST: I wil set downe, what euery one of vs ought to esteeme, and knowe of him, as many as desire to obtaine saluation by him. Which thing that it might the more commodiously be doone, these six poynts, with their questions and answeres, are to bee diligently considered.

1. Firste, that IESVS the sonne of Marye, is, that promised Messias: (that is to say) CHRISTE.
2. Seconde, That this CHRISTE is, very GOD, and, why it was needefull he should be GOD.
3. Thirde, That this CHRISTE is, very Man, And, why it was needfull he should be Man.
4. In the fourth place is, to bee considered in this

CHRIST

CHRISTE, the vnitie of Perſon, wherein, albeit there bee two natures, yet notwithſtanding, not two perſons, but one onely, and why it was needefull it ſhould be ſo.

Fiftly: That this CHRISTE is, the Sauiour of the worlde, and by what meanes he declareth him ſelfe to be the Sauiour of the worlde. 5.

Sixt: Howe we are made partakers of the benefites of CHRISTE, and obtaine euerlaſtinge life, through him. 6.

Of the firſte point or *Chapter*.

THE FIRST THING **which I haue ſet downe concerning** Chriſte, **is, that** IESVS **the ſonne of the virgin** Mary, **borne in** Bethlehē, **is** Chriſt, **and that** Sauiour, **which** God **promiſed to** Adam **and** Eue **our firſt Parentes. The ſame thing all Chriſtians doe beleeue, and with one minde confeſſe, when as in the articles of the** Symbole **we ſay:** I beleeue in IESVS CHRISTE, the onely begotten ſonne of GOD, which was conceiued by the holie Ghoſte, borne of the virgin Mary, ſuffered vnder Pontius Pilate, &c. **Of this our faith we haue this immooueable foundation, againſt the which, no not the gates of Hell are not able to preuaile:** viz. 1.

Hee onely, (without all doubt, and truer than trueth it ſelfe, and ſo by the confeſſion of all) is the true, and onely Meſſias, in whome all

the Prophecies of the Prophetes doe meete together, and to whome only agreeth, what ſoeuer hath beene foretolde touching the Meſſias, by the holie Prophets, Moſes, and others.

In IESVS the Sonne of the virgin Marie, the Prophecies of all the Prophetes doe meete together, and agree, to this IESVS alone, whatſoeuer hath beene foretolde touching the Meſſias, by the holie Prophets of GOD, Moſes, and others.

Ergo: Onely IESVS the ſonne of the virgin Mary, is the true and onely Meſſias, that is to ſay, Chriſte, the Sauiour, and redeemer of the worlde.

This is the foundation of the Chriſtian Church, firme, and vnmoueable, whereof Auguſtine **ſpeaketh on this maner.** The ſtedfaſtneſſe of faith is in this, that all thoſe thinges which haue come to paſſe in Chriſt, were ſpoken of before.

Of this foundation, Paule **diſputed with the** Theſſalonians (**as it is written in the** 17. Acts) **three dayes together, and proued** IESVS **to be** CHRIST, **whome it behoued to ſuffer, and to riſe againe from death, according to the ſcriptures. In which place** Luke **addeth, that a great multitude of the nobler ſorte aſwell men as women, did with great greedineſſe receiue the goſpel, daily ſearching ẏ ſcriptures, whither thoſe thinges were ſo or not, (that is to ſay) they cõferred together thoſe things, which in** Moſes **and the Prophetes were foretolde of** Chriſte, **with**

with all those things which came to passe in Iesu the sonne of Marye, and proued in euery of those things, in both, a most iust agrement. And hereof it commeth, that whersoeuer in the history of the Gospel, we reade any thing concerning Christ, it is alwaies added: So was it long before, foretolde of him. If therefore, we haue respect to the place, and time of his birth, to his mother, and to his miracles, to the ingratitude of the Iewes against him, to be short, to his death, resurrection, and ascention, and to the sending of the HOLIE GHOST accomplished in the day of Pentecoste, and to the state of the church of Christe, and so forth, to the persecution, and discorde in the same: wee shall finde all these things to bee foretolde by the holie Prophetes of God, foure thousand yeeres back, before that Iesus was borne in Bethlehem.

Touchinge whiche thinges, who so will knowe more, let him reade our Commentaryes vppon the 84. Psalme. I thought it good to note these thinges on this wise, breefely at the leaste, that euery one might haue occasion to conferre betweene themselues, the olde Testamente, (that is to saye) the Prophetes: and the newe, (that is to saye) the Euangelicall Historye, of IESV CHRISTE: whiche thinge, who soeuer shall doe diligently, shall, not a little, strengthen his fayth, against the contempners of GOD, the Iewes, against the forsakers of the fayth, the Mahometistes, and to bee shorte, agaynste all Idolatrous

nations, yea, against mans owne reason, which cannot comprehend, this so infinite a benefite of
1. Cor. 2. 14 Christe, as Paule saith: The naturall man perceiueth not the thinges whiche are of GOD. Let vs stick fast therefore, with a firme faith vnto the word of God, and captiuing our reason, let vs yeelde vnto God this glory, that he is farre wiser than all creatures, and that he is able to performe his promises, albeit to our reason, it seeme otherwise.

A certaine man saide wisely: That there is a greate strife, betweene FAITH, and REASON, and that neither of them, will leaue of, or giue place, before that the eye of one of them is plucked out. Forasmuch therefore, as faith, hath her eye, of the woorde of God, and of the holy Ghoste: and, Reason hath her eye of the fleshly wisdome: euery Christian must indeuour with all study, and diligence, by the holy Scripture, & by feruent praier vnto God, so to strengthen his faith: that with the same alone he may see, in the matter of saluation: and that the eye of Reason might bee shut vp, least it leade vs away, from the fountaine of our saluation, that is, from our Lord Iesu Christe, our onely redeemer, and Sauour.

Let these thinges suffice to be spoken, in the first place, concerning Christe, whome I beseech with my whole heart, to illuminate vs with his holie spirite, and leade, and keepe vs in his veritie. Amen.

Of

Of the second Chapter.

THE SECOND THING which I proponed concerning Christe our Mediatoure, and Sauiour, is, that hee is verye GOD, and why, it was needefull, that the Mediatour should be God. There bee many euident, and firme testimonyes, whereby the diuine nature of our Sauiour is prooued. The first of which testimonies, is taken of the manifest worde of God, in which, he is called GOD. The second is taken, of his diuine woorkes. The third, of the worship, which is deseruedly giuen vnto him, by all creatures. The fourth, of the vnited consente, and experience of the whole Church of Christe.

FIRST, by the manifest testimonies of holie Scripture, it is prooued, that our Mediatour, and Sauiour, is, true, eternall, and omnipotent GOD.

Esaie. 54. The Lord of hostes is his name, and thy redeemer, the holie one of Israel, shalbe called GOD of all the earth.

Iere 23. This is the name whiche they shall call him, IEHOVAH our righteousnesse.

Psal. 68. IEHOVAH is his name, reioyce ye before him.

Iohn. 1. In the beginning was the VVORDE, and the worde was with GOD, and GOD WAS THE VVORDE. Heere, he calleth Christe, the worde of God, because the worde of God doth sounde of him.

Rom. 9.

Rom. 9. Of whome (according to the fleshe) Christe came, which is aboue all, GOD blessed for euer.

1. Iohn. 5. And wee are in the trueth, in his sonne, the same is very GOD, and life eternall.

It is to be noted, that as often as Christe is called the onely begotten Sonne of GOD: so often he is prooued to bee very God togeather with the father, and the holie Ghoste: beeing three persons in one diuine essence, euen as all Christians, according to the diuine manifestation, doe confesse, one God, and three persons of the Godhead.

THE SECOND kinde of testimonies, wherby the deuine nature of our sauiour is proued, is taken, of his diuine woorks. For, these are the woorks of God alone, viz. to create, to quicken the creature, to conteine all thinges vnder the hand of his power, by his owne power to raise the dead againe, to see ỹ hearts of men, to heare the inward mournings, and desires of the heart of man, to be present euery where, and to be, at one, and the same time, in the hearts of all Christians. These diuine woorkes and properties, are in the holie Scriptures, attributed to Iesu Christe: wherefore, it is hereof rightly concluded, that he is true and essentiall God. This argument is of force, by this rule: VVhen soeuer any thing, is truely affirmed of some thing, and attributed vnto it, which appertaineth to our nature only: then, of necessitie, the same nature must bee also attributed, vnto that same thing.

THE

THE THIRD kinde of testimonies, wherby the diuine nature of the Messias is proued, is required of the honor, and worship, which is giuen, and ascribed to him, in the holie scripture. God saith in the Prophet: My Glorie (that is to say) my diuine honor, and worship, which is dewe to me alone, I will giue to none other.

I onely, am that fountaine, from whence all good things doe flowe: I onely am hee whiche wipe out your iniquities: I onely doe iustifie, and sanctifie the people: I onely am the Sauiour; in me alone all people should beleeue, and call vpon me alone: Let all creatures, Heauen, and earth, Angels, and men, honour me alone, yea, and whosoeuer are in Hell, let them bowe their knees vnto mee: Such honour, and worship which is dewe vnto GOD alone, is in the Scriptures attributed to our Lorde Iesu Christe.

1. *Corinth.* 1. Christe is made vnto vs of GOD, VVISDOME, RIGHTEOVSNESSE, SANCTIFICATION, and REDEMPTION, that hee whiche reioyceth, shoulde reioyce in the Lorde, (that is to saye) in Iesu Christe.

Hebru. 1. And let all the Angels of God worship him, (that is to say) Iesus Christe.

Stephen *Actes.* 7. sayeth: Lorde Iesu receiue my spirite.

2. *Thessalonians.* 2. Our Lorde Iesus Christe, and GOD, and our Father, whiche hath loued vs, and

and giuen vs eternall conſolation, and good hope, comforte your hearts in grace, and ſtrengthen you in all good ſaying, and doing.

Paule **likewiſe in all his Epiſtles, wiſheth to them to whome he writeth,** Grace from our Lord Ieſu Chriſte.

2. Cor. 13. **He ſaith:** The Grace of our Lorde Ieſu Chriſte, and the loue of GOD, and the felowſhip of the holie Ghoſte, bee with you all.

THE FOVRTH KINDE **of teſtimonyes, whereby Chriſte our Lorde is prooued,** verye GOD, **is, the vnited conſente, of the Chriſtian congregation, and the ſure experience in the harts of all thoſe, which with a true, and liuely faith, doe imbrace Chriſte, our Lord, and Sauiour.**

Athanaſius **in his Symbole, ſpeaketh on this manner:** This is the Catholike faith, that we worſhip one GOD in trinitie, and trinitie in vnitie:

Neither confounding the perſons, nor deuiding the ſubſtance:

For, there is one perſon of the Father, and another of the Sonne, and another of the holie Ghoſte:

But, the Godhead of the Father, and of the Sonne, and of the holie Ghoſte is one, the glory equall, the maieſtie coeternall:

Such as the Father is, ſuch is the Sonne, and ſuch is the holie Ghoſte:

The Father vncreate, the Sonne vncreate, and the holie Ghoſte vncreate:

The Father incomprehenſible, the Sonne incomprehenſible, and the holie Ghoſt incomprehenſible:

The

The Father eternall, the Sonne eternall, and the holie Ghoſte eternall:

And yet they are not three eternals, but one eternall:

As alſo there be not three vncreated, nor three incomprehenſible: but one vncreated, and one incomprehenſible.

Likewiſe, the father is almightie, the Sonne almightie, and the holie Ghoſte almightie:

And yet, they are not three almighties, but one almightie:

So the father is God, the Sonne God, and the holie Ghoſt, God:

And yet, not three Gods, but one God.

So the Father is Lord, the Sonne is Lord, and the holie ghoſte is Lorde:

And yet not three Lords, but one Lorde.

For, like as wee are compelled by the Chriſtian veritie, to acknowledge euery perſon by himſelfe, to be God, and Lorde:

So, are we forbidden by the Catholike Religion, to ſay there be three Gods, or three Lordes.

The Father is made of none, neither created, nor begotten:

The Sonne is of the Father alone, neither made, nor created, but begotten:

The holie Ghoſte is of the Father, and of the Sonne, neither made, nor created, nor begotten, but proceeding.

Therefore, there is one Father, not three Fathers, one Sonne, not three Sonnes, one holie Ghoſte, not three holie Ghoſtes.

And in this Trinitie, none is afore, or after other, none is greater, or lesse then other,

But the whole three persons, are coeternall together, and coequall.

Agreeable to this in all poyntes, is the confession of the vniuersall Church, set foorth in the Nicene Creede:

I beleeue in one GOD, the father almightie, maker of Heauen, and Earth, and of all thinges visible, and inuisible:

And, in one Lorde IESVS CHRISTE, the onely begotten Sonne of God: begotten of the father before all worlds: GOD of GOD, Light of Light, very God, of very God, begotten, not made, beeing of one substance with the father, by whome all things were made, &c.

That addition to the Himpnes, now vsed many yeeres in the church of Christe: (Glory bee to the father, and to the Sonne, and to the holie Ghost. As it was in the beginning, is now, and euer shalbe world without end:) proueth the same thing.

Likewise, the whole Greeke, & Latine church, for continuall agreement sake, do vse this Greek Prayer: κύριε ἐλέησον, χριστὲ ἐλέησον, κύριε ἐλέησον. And, by this little forme of prayer, Christian people, doe confesse one GOD, and three persons of the Godhead, therefore all whiche are truely Christians, beeing taught by their owne experience: doe knowe, and confesse, Iesus Christe, to be very, and omnipotent GOD. For, in the time of their praying, they feele the presence, and power of God, by whiche he comforteth them,

Lord haue mercy. Christe haue mercy.

and

and not onely sealeth the trueth of his most holie Gospel in their hearts: but also maketh them couragious, that they may boldely triumph ouer Death, Sinne, Hell, the Deuill, and all his bondslaues, and members.

Of this thing, many examples of holy Martyres are extant, of whome euen many noble matrons and virgins and innumerable others, dyd, with greater reioycing, and desire couet to dye for the name of Christe: than to flowe, and abound, with the delicates, honours, riches, and pleasures of this world. But, from whence proceedeth this so great fortitude of minde, and readines to receiue punishments: but from that only efficacie, of the power of Iesus Christ, which hath manifested his diuine strength, present in them.

Let vs in like manner at this day keepe fast, this name Iesus Christe, whiche will alwayes be at hand, so that with a sure faith, wee craue his ayde, earnestly, and feruently. And, thus by sure, and euident testimonies, I haue shewed, that IESVS CHRISTE our Sauiour is VERY GOD.

Now let vs see, why it was needeful, the mediatour should be GOD? That it was necessary, that the Messias, and our Sauiour should bee GOD, there bee two moste weightie causes.

The first is: The greatnesse of the euil, wherwith the nature of man, was pressed downe, which, by any creature, could not be taken away.

The other is: The weakenesse, or infiirmitie of the creatures, to the restoring againe of those good things, which were lost, by sinne. Of these two causes, I will speake somewhat, that the benefites of Christe towarde vs, might the more shine forth, and that we may be stirred vp therby, to the honouring of his name, with due thankfulnesse of our whole life, and minde.

THE GREATNES OF THE EVIL, wherwith the nature of man was oppressed, is perceiued in foure things cheefely: namely, In the VVEIGHT OF SINNE, In the IVSTICE OF THE ANGER OF GOD: In the POVVER OF DEATH: and in the MOSTE CRVEL TYRANNIE OF THE DEVILL.

THE VVEIGHT OF SINNE was greater, then that any finite, or bounded power, (such as is the power of Angels, and men) might beare the burthen thereof. For, in asmuch as ẏ guiltinesse was infinite, by reason of the infinite good whiche was offended, namely GOD, whose maiestie was offended, by the sinne of our first parentes: It was needefull, that this sin, should, either with infinite paines, be punished, according to the rule of the deuine Iustice: or els that satisfaction, to the deuine iustice, should be made for the same. But, because this satisfatiō must be the price of infinite goodnesse, and equiualent to the same: it coulde not, by any creature, no neither by all creatures together, be accomplished. It was needfull therefore

Ye iusticiaries, and meritmōgers, note your owne abilities, and the sweetnes of your doctrine in this article.

fore, that the cleanser of sinne, should bee GOD: for onely GOD, as he is infinite, so, he is able to abolish, and ouercome infinite euill.

THE IVSTICE OF GODS ANGER required a proportion of reuengement, according to the offence. Forasmuch therefore, as the offence was infinite, the anger was also infinite: which, the first creature, was not able to pacifie, nor sustaine: wherefore it was needefull, that the Mediatour, which shoulde pacifie the anger of GOD, should bee GOD. Of this matter Paule Rom. 1. speaketh thus: The anger of GOD is reuealed from Heauen, vpon the vngodlynesse of all men, &c. Rom. 1.

That these things could not be taken away, without the mediatour, this saying of Iohn Baptist, in Iohn. 3. teacheth: Hee which beleeueth not in the Sonne, the wrath of GOD abided vpon him. And, that this anger of GOD is vnmeasurable, and infinite, by reason of sin (in which these euils doe concurre, namely, contempt of the diuine maiestie: prouide rebellion against the lawe of God, vnworthy of the Image of God, wherevnto man was created, defiling, following of Sathan the enemie of God, filthy declyning from the tents of God, to the Deuill, and intollerable ingratitude) is knowen by the punishments of our first Parentes, by the punishments following vpon all ỹ posterities of Adam, by the threatnings of God, by the calamities wherewith mankinde is kept vnder, by the deuils tyranny against man, by the tokens of the

anger of God in Heauen, in earth, in the sea, by the greatnes of the paines euerlasting, whiche they shall sustaine, which are not conuerted: to be short, by the infinite price paide for the redeeming of the paines for sinne. Who seeth not heere, that it was impossible that the anger of GOD could haue beene taken away, but by a Mediatour, whose power should be infinite.

THE POVVER OF DEATH was greater, than that it might be ouercome, by any creature, insomuch that Plinie saide, (how beit falsely) that it was not possible vnto God to raise vp the dead. Now forasmuch, as the cheefest office of ỹ mediatour is TO DESTROY DEATH, it was needfull that he should excell with a power diuine, whereby, as to giue life, so he might be able to abolish death: for, with him no word is impossible.

THE MOST CRVEL TYRANNY OF THE DEVIL, (vnder which mankinde was holden captiue, for sin) was also to be suppressed by ỹ mediator. But how impossible this was to the nature of man, the history of the worlde, with the experience of all people doth testifie: wherefore it was needfull, the mediatour should be GOD, which might suppresse the tyranny of the Deuill, by his owne power. Heereby it is euident, that to the taking away of the greatnesse of the euil, wherewith mankinde was oppressed: it was requisite, that the Mediatour should be GOD.

Now heere withall let the greatnesse of the loue

loue, in the euerlasting father, the sonne, and the holie ghost, towards mankinde, bee considered: The father spared not his owne sonne, but would haue him subiect vnto paines, that hee might deliuer vs from euerlasting paines. The Sonne willing, and obedient to the father, is made a sacrifice, deriuing the guiltinesse of sinne into himselfe. The holie Ghoste, himselfe will dwell in the hearts of the reconciled, and kindle in vs motiõs agreeing to the wil of God. These things wil stir vp in vs faith, Inuocation, and thankfulnesse towards God, and will defende our mindes against the terrour of death, against the tyrannie of the deuil, yea, against all things, which are bent to ouerthrowe the hope of our saluation, which we haue in our Lord, and Sauiour IESV CHRISTE.

A heauenlye and ioyfull meditation.

Iohn. 3.

THE SECONDE CAVSE, why it was needefull, that the Mediatour should bee GOD, is, THE VNABILITIE, AND VVEAKENESSE OF THE CREATVRE to the restoring againe of those good things, which through sinne we haue loste. And albeit in this one woorde of (THE IMAGE OF GOD,) these good thinges be comprehended: yet many things to the reparation of the same, are necessarilie required, whiche Paule. 1. Cor. 1. reconeth vp, where he saith: CHRIST is borne vnto vs of GOD, VVISDOME, RIGHTEOVSNESSE: SANCTIFICATION: and REDEMPTION, that he which reioyceth, should reioyce in the Lord,

These

These foure kindes of good thinges, no creature, or finite power was able to restore againe vnto men: as we shall se of euery of these things in order.

FIRST, therefore, the Mediatour must restore VVISDOME, not such as that of the worlde is, whiche is shut vp within certaine limites: but such as is hid from the Princes of this world: which wisdome, is, of Zachary destined to be: The knowledge of saluation, for the remission of sinnes, by the bowels of the mercy of our God. Of this wisdome speaketh the Euangelist Iohn in his first Chapter, when he sayth: No man hath seene God at any time: but the sonne which is in the bosome of the father, he hath declared him vnto vs.

Luke. 1. 77. 78.

But some man may saye: Coulde not God haue reuealed this wisdome vnto men, by Angels, and Prophets? I answere, It is one thing, to giue, and to teach wisdome as Ministers: and another thing to bee the wisedome, (that is to say) effectually to bring to passe, that the harts of men may receiue, *sauing wisdome.

*Or the wisdome of saluation.

The voice of man striketh the eares of the body: but the Sonne of God, which is the wisedome it selfe, of God, replenisheth the minde of man, with the wisdome of saluation. For, the worde of the Prophets, and of other Ministers of the worde of God, doth then at the length, bring fruite: when as God, by the worde, openeth the heart, and instilleth the seedes of true wisdome, whiche thing doubtlesse is not in the power

power of any creature, but of the Creatour alone: whereof it followeth, that the Mediatoure must be GOD.

SECONDLY, The Mediatour must restore againe RIGHTEOVSNESSE. For, without perfect righteousnesse, no man may come worthy into the sight of GOD. But no man is able to giue, Perfect Righteousnesse, which should be sufficient for all people, except GOD. For, that man might be perfectly righteouse before God, two things are required: Of which, the first is, To be set free from vnrighteousnesse, and sinne, which euils men bring with them into the world. The other: To bee indowed and garnished, with a full obedience of the lawe of GOD, which is the measure of righteousnelle, whiche is before God auaylable.

Of the former we haue spoken before, where we shewed, the enormitie of sinne, and the iustice of the angre of GOD. Touching the other, which is: To be indowed, and garnished with righteousnesse, whereby the lawe of GOD is satisfyed: It is euident, that the righteousnesse of no creature, forasmuch as it is (finite): can bee sufficient to saluation, for infinite numbers of people, which thing doubtlesse in the Mediatour is required. For, as hee must with a sufficient sacrifice of clensing, make satisfaction for sinnes, and so take away all guiltinesse: So must hee, by his owne obedience towarde the lawe, set all those righteous in the sight of God, whiche beleeue in him. For so Paule saith; Him whiche

2. Cor. 5. knew no sinne, he made sinne, (that is to say, God cast vpon him the guiltinesse of all sinners, that he should suffer and die for them:) that we might
J be made the righteousnesse of GOD in him: (that is to say) that the righteousnesse of him, might be imputed to vs, for righteousnesse in the sight of GOD. Therefore in another place Paule
Rom. 10. 4. saieth: Christe is THE ENDE OF THE LAVVE, to saue all those whiche beleeue in him. Heereby it may be seene, that the Mediatour must of necessitie be VERY GOD.

In the third place, followeth, SANCTIFICATON, which the Mediatour must bring. Which thing, forasmuch as no creature can performe, the Mediatour must needes bee GOD. For it is the propertie of God alone, to giue the holie Ghoste the sanctifier, without whome our Sanctification, can not bee brought to passe.

Moreouer, forasmuch as SANCTIFICATION, is set against SINNE, and in Sinne are two things, namely, the formalitie, as the guiltinesse: and the materiall parte, as the corrupt qualities, and actions: the Sanctification must be also double, one, whiche is set against guiltinesse, whiche is, The cleansing of sinne, by the blood of Christe: the other, whiche is set against the corrupt qualities and actions, which is, aswell the separation of man from the prophanitie of the nations, by the mortifying of the flesh, which is doone, by resisting

corrupt

corrupt cogitations, affections, and desires of the flesh, and, with the whole power, abstayning from euill woorkes: as also, the ioyning together of man with GOD, by the quickening of the spirite, by obeying vnto God, and by following pureneſſe of the minde, of affections, and innocencie of the whole life: breefely, that man, might renounce the Deuill, and and his woorkes, and cleaue with the whole heart vnto GOD alone.

This Sanctification, is also called of Paule *Phillip* 3. (SPIRITVALL CIRCVMCISION.) VVe (sayeth hee) are Circumcision, whiche serue GOD in the Spirite, and reioyce in Christe, and haue no confidence in the flesh. Therefore, Spirituall Circumcision, is a cutting awaye of the truste of the flesh, after whiche succeedeth a reioycing in CHRIST, and a pure desire to worship GOD. And this, truely, is that SANCTIFICATION, which GOD, and Man, our Mediatour, doth bring.

Spirituall circumcision what it is.

THE FOVRTH GOOD THING, which our Mediatour should restore vnto vs, is PERFECTE REDEMPTION.

This Redemption requireth, firste, a continuall presence of the Mediatoure, in the Churche, (or Congregation:) (that is to say) in all the godly euery where dispearsed, throughout the whole worlde. But who can bee together, and alwayes present, in so many places, excepte he bee GOD?

Secondly, it requireth, a preseruation of the congregation, (that is to say) that the Mediatour should be a keeper, or preseruer, not onely, of the whole Church, but also, of euery member of the same, against infinite subtilties, and lyinges in waight, of the Deuil, and man.

Thirdly: it requireth that, the Mediatour should looke into the heartes of men, least hee should be deceiued, by the outwarde disguising of hypocrites. Now, forasmuch as it is the propertie of GOD onely, to looke into the hearts of men, and to beholde the inwarde secretes of their affections: surely, the Mediatour must of necessitie be GOD. Furthermore, to the office of the Mediatour, this also appertaineth: that he doe euery where, heare the gronings of such as doe call vpon him, whiche, doubtlesse is the propertie, of the diuine power alone.

Fiftly: it requireth, that, the Mediatour, in the last day, should rayse vp, all the deade: whiche worke, is aboue the powers of all creatures. Yea, all the creatures of God, by their owne power, are not able to rayse vp, a deade Flye againe, muchlesse all people, whose bodyes haue beene by diuerse meanes, and in diuers places scattered abrode: But, forasmuch as the Mediatour must doe this, and that in the twinckling of an eye, he must of necessitie, be GOD.

Sixtly, and lastly, it requireth, that, the Mediatour doe giue to those whiche are raysed vp, (which in the true faith haue departed this life) eternall life, perpetuall glorie, and conformitie with

with GOD. But who can bring this to passe, but onely GOD? Wee haue therefore aboundantly shewed: That our Sauiour, and Mediatour is GOD: And, why it was needefull, that hee should be very GOD.

Of the third point or *Chapter*.

IN THE THIRD PLACE, wee haue proponed of Christe, that hee is VERY MAN, And, why it was needefull, that the Mediatour should bee man. The whole vniuersall Churche, as it beleeueth, Christe, to be borne, very man: So, that he also, at this day, is, and for euer shall remaine, very man, it doth, godlyly confesse.

Genes. 3. The seede of the woman, which shall breake the head of the Serpent, is promised. By the name of, THE SEEDE OF THE VVOMAN, without all doubt, the nature of man, which our Mediatour, at the time appointed by the father, should take vnto him, is signifyed. GOD promised to Abraham, that in his seede, all nations should be blessed.

Hee promised also, to Dauid, that his sonne should sit vpon his seate, and reigne for euer.

Esaie. 7. Beholde a virgin shall conceiue, and bring foorth a Sonne, and thou shalt call his name EMANVEL, (that is to say) which shalbe GOD and MAN.

With these Prophecies agreeth, the whole Historie Euangelicall. The Angel, beeing sent to the virgin Marie, saith: Beholde, thou shalt conceiue in thy wombe, and shalt bring foorth a Sonne, and thou shalt call his name IESVS, he shalbe great, and shalbe called the Sonne of the hyest. VVhiche thing when she had heard, she meruayled, and saide, How can this thing bee, forasmuch as I knowe not man: And the Angell aunswered vnto her: The holy Ghoste shall come vppon thee, and the power of the moste hyest, shall ouershadowe thee: (that is to say.) Thou shalt conceiue, and bring foorth, not by the seede of man, or, after, the common lawe of nature: but, by the power and wise counsaile of GOD. And, so the Angell concludeth his oration, with this sentence worthy to be remembred: with GOD, nothing shall bee impossible. Luke. 1.

The eight day, after his natiuitie, hee was Circumcised according to the lawe, after, the manner obserued in other Infantes of the Iewes. He was brought vp, by Ioseph, and Mary, hee greewe in wisedome, and in fauour, with GOD, & men, & was he found altogether, a naturall man, hauing body, and soule, and all condition and properties of humane nature, sin onely excepted.

This is the summe of the Christian fayth, touching the manhood of Iesu Christe, as wee confesse in the articles of the Symbole, when we say: I beleeue in IESVS CHRISTE, our Lorde, which was conceiued by the holy Ghost, borne of the

the virgin Mary. **But why was it needfull, that the** Mediatour **should be** VERY MAN. **Foure causes may be rehearsed, out of the holy Scriptures, why it was needefull, that the** Messias **should bee man.** The seconde parte of the proposition.

1. The Iustice of GOD.
2. The restoring of the Image of GOD, in man agayne, which, through Sinne was lost.
3. The manner of Adoption.
4. The assurance of our Resurrection, frō death.

First, THE IVSTICE OF GOD **required, that the disobedience, in our flesh committed, should bee amended in the same. For it was agreeable, to the order of the Iustice of** GOD, **that in asmuch as mankinde, in one** Adam, **had firste offended: so some body in mankinde, free from sinne, should sustaine the paines, whiche should bee the price for the rest. Our Lorde therefore tooke mans nature vnto him, & was made man, shewing forth, as it were, the person of** Adam **himselfe, whose name is also attributed vnto him: þ he might thorowly satisfie the punishment of sinne in the flesh, beeing in flesh committed.** 1. Cor. 15.

Therefore Paule *Rom 5.* **saith:** If, by the sinne of one, death reigned, by the meanes of one, (namely Adam:) much more, they which receiue abundance of Grace, and of the gifte of Righteousnesse, shall reigne in life, by the meanes of one Iesus Christe.

Item: As by the disobedience of one, (Adam), many, (All men) became sinners: So, by the obedience of one, (of Christe) many are made righteous.

Item

Item 1. *Corin.* 15. For, by a man (Adam) came death: And, by a man (Iesus Christe) came the resurrection from Death.

Hebr. 2. Forasmuch as the Children are partakers of flesh, and blood, he himselfe also, in like case tooke parte with them: that through death, he might abolish him, which had the rule of death, (that is to say) the Deuill.

Heere vnto also appertaineth that saying of Irenæus: It behoued him, whiche should begin, to slea sinne, and to redeeme man, which was guiltie of death: to be made the selfe same thing, (that is to say) Man.

And Augustine saith: flesh, had blinded thee, flesh doth heale thee: because Christe came in such wise: that by flesh, he might quench the corruptions of the flesh.

The second cause is, THE RESTORING OF THE IMAGE OF GOD, according vnto which, man was created: This thing could by no meanes bee doone, but, by the naturall Image of GOD (that is) the euerlasting and onely begotten sonne of GOD: which therfore tooke mans nature vnto him, that he might againe restore the Image of God, in all those, which, through a liuely faith, are, into his body, ingrafted. Whereof Athanisius saieth: It was conuenient, that the Sonne should take man his nature vnto him: that this person whiche is the substantiall Image of the Father, might restore againe, the Image of GOD in vs.

The thirde cause was, that the reason of our

our ADOPTION did require the same. For the Sonne of God, did therefore take the nature of man vnto him: that hee might make vs the Sonnes of God. He would therfore, by the societie of nature, bee ioyned vnto vs, and become our brother: that we, beeing become his members, might be made the sonnes of God. For, we are therefore called, and are the Children of God: because wee are, (by faith) in CHRIST, whiche is the naturall sonne of God. For, in him alone, wee are beloued, and Sonnes. Ephe. 1.

Iohn.1. To as many as beleeued on his name, hee gaue power to be made, the Sonnes of GOD.

Gal.4. VVhen the fulnesse of time was come, GOD sent his Sonne, made of a woman, & made bond vnto the lawe, that he might redeeme those, which were vnder the lawe, that we might receiue the Adoption of Sonnes. Because ye are the Sonnes of GOD, therefore GOD hath sent the Spirit of his Sonne into our hearts, crying Abba Father.

In this sentence also speaketh Irenæus: VVe could not be (saith he) partakers of the Adoption of his Sonnes, vnlesse, we had receiued the same, by his Sonne, (that is to say) vnlesse his Sonne had beene made man.

The fourth cause: THE ASSVRANCE, force, and efficacie of OVR RESVRRECTION consisteth in this, that our Mediatour is man. For, the only hope and assurance, which we haue of the Resurrection of our bodyes, is, that Christ our Mediatour, hath taken vnto him The cause & assurance of the rysing againe at the last day.

our flesh. For, the flesh which wee doe now beare about vs, subiecte to corruption, is al-
1.Cor.15. ready raised vp in Christe, as in the first frutes: and is entred into the possession of the kingdome of heauen, and is there become immortall. By the vertue therefore, of that societie, which we haue with the glorious body of Christe, we shall be rayled vp in the last day, and shalbe in-
* Or, in our flesh. dowed * after the flesh, with immortalitie: so, that beeing like vnto Christe our brother, wee may enioy with him, eternall ioy, and saluation.

This thing Paule purposeth to showe 1.Cor.15. when he sayth: CHRISTE is risen from the dead, the first frutes of them which sleepe: for by a man came death, and by a man came the resurrection of the dead: for as in Adam all men dye, so in Christe shall all men be made aliue. Therefore when soeuer temptation falleth in, willing to driue vs to doubt of the resurrection of the flesh: let vs lifte vp our heartes to Iesus Christe, already rayled vp from death: hee bothe can, and will raise vp vs also from the dead, forasmuch as he is God almightie, and also our brother, fellowe of the same humane nature with vs.

Therefore Paule sayth, *Philip.*3. Our conuersation is in Heauen, from whence also wee looke for the Sauiour, euen the Lorde Iesus Christe, whiche shall transforme our vile bodye, that hee may make it like to his glorious body, by the mightie worke-ing, whereby he is also able to subdue all things vnto himselfe.

Thus, I haue recited, foure moste weightie causes

causes, whereby it is shewed, that it was highly needefull, that the Mediatour betweene GOD and man, should haue beene Man, and haue taken humane nature vnto him, and in the same, be made like vnto vs.

Let vs continually in our heart, beare about with vs these causes, that we may be stirred vp to earnest thankfulnesse towards GOD, which would haue his sonne, whē he was riche, to become man, and verely a poze man: that through his powertie, wee might be riche, in the possession of saluation, and life euerlasting.

Of the fourth point or *Chapter*.

THE FOVRTH THING whiche I said, is to be considered in Messias, is, that HEE IS ONE PERSON, and why this thing was needefull.

That our Mediatour is one person, (beside many other) these things do confirme.

Iohn 1. The woord became flesh: (that is to say) Man. But Iohn addeth: And wee sawe the glorie of it: But if there had beene two persons, without all doubt, he would haue said: VVe sawe the glory of (Them): and, not the glory of (It).

In the 3. of *Matth.* the voice of God soundeth vpon Iesus þ sonne of Mary, beeing baptized of Iohn: This is my welbeloued Sonne, in whome I am wel pleased. In this place, a (the same god) also in the mount, *Mat.* 17. acknowledgeth this sonne of Mary,

to be his ſonne alſo, & ſaith: (HEARE HIM,) but if there had beene two perſons, without all doubt, he would haue ſaid (HEARE THEM.)

And in the 4. Chapter to the Epheſians, Paule ſaieth: Hee whiche deſcended, is euen the ſame which alſo aſcended aboue all Heauens, to fulfill all things.

The whole Church alſo confeſſeth the ſame thing, euen as the Symbole of Athanaſius hath, in this manner. The right faith is, that wee beleeue, and confeſſe, that our Lord Ieſus Chriſte, the Sonne of God, is GOD, and man.

GOD, of the ſubſtance of his father, begotten before the worlde, and MAN of the ſubſtance of his mother, borne in the worlde.

Perfect GOD, and perfect MAN, of a reſonable ſoule, and humane fleſh ſubſiſting.

Equall to the Father, as touching his Godheade, and inferriour to the father, as touching his Manhoode.

VVho, although he bee GOD, and MAN, yet, he is not two, but ONE CHRISTE.

One, not by conuerſion of the Godhead into fleſh: but by taking the manhood into GOD.

One altogether, not by confuſion of ſubſtance: but by vnitie of perſon.

For, as the reſonable ſoule, and fleſh, is one Man: So, GOD, and MAN, is one CHRISTE.

But, why it was neceſſary, that the Mediatour, ſhould be one perſon, and not two, as there be in him two diſtinct natures: there bee many weightie reaſons, certaine of the cheefe of which

it

it may ſuffiſe to note in this place.

First, Our Mediatour, GOD and Man, muſt be one perſon, that he might make GOD, and Man (ONE): therfore, he is ioyned to the father, by his true Godhead, & vnto Man, by true Manhood, that ſo he might couple bothe together.

The ſeconde cauſe: The Mediatour ſhoulde bring nothing to paſſe, betweene the parties at variance, if he cleaue to the one, and differ from the other: Wherefore, it was needefull, that the Mediatour by a certaine neceſſitie, ſhould be ioyned to bothe parties.

To GOD therfore (who, by our ſinne was offended:) our Mediatour is ioyned by true diuinitie: And vnto MAN he is aſſociated, by true humanitie: that through the ſocietie, which hee hath with bothe partes, hee might ioyne bothe partes together: according to that ſaying of Irenæus lib. 3. Cap. 2. where he intreateth of the cauſes, why the worde of God became fleſhe.

It muſt needs bee (ſaith he) that the Mediatour betweene GOD, and MAN, by reaſon of the nighe affinitie to bothe partes: muſte reduce bothe into freendſhip, and concorde: and bringe to paſſe, that God ſhould take man vnto him: and man ſhoulde yeelde ouer himſelfe vnto God.

And Theodoretus ſaith: Euen as he, which would reconcile ſome two perſons, ioyning handes betweene themſelues, putting himſelfe in the middeſt betweene, and holding the one by the right hande, and the other by the leſte, bringeth, & ioyneth them in freendſhip together: So he when hee had vnited Dialog 2.

the diuine nature to the humane: made a peace inuiolable, and which cannot bee broken.

The third cause: If the Mediatour were not one person: then the workes of the redemption, wrought in the humane nature, should not be a sufficient price for sinne, through which the infinite goodnesse was offended. For, Death was due debt for sinne, but pure GOD coulde not taste death: neither, Man alone could ouercome death. Therfore GOD became man: that GOD and MAN, bothe should, and might make satisfaction for eternall death, whiche was due to mankinde. The eternall sonne of God therefore, tooke mans nature vnto him, into the vnitie of person: that the workes done in the humane nature, might be of infinite power, and merite. For, through the indiuisible vnion of the diuine, and humane nature in one person, the dignitie is infinite, the perfection moste absolute, and the price of the blood, death, and so of all the actions and sufferings of Christe in his moste holy humanitie, inestimable. And thereof, is the might, and force of blottinge out sinne, and the power of remitting offences, of iustifying, quickening, and sauing the beleeuers.

And albeit, Christe suffered in the flesh onely, as Peter saith: yet notwithstanding, the suffring is attributed to the person, by reason of that moste streete vnion of the two natures in one person. That these things may somewhat more easily be vnderstanded, I will ioyne heerevnto a simili-

1. Pet. 3.

a similitude, whiche the Catholique deuines in the olde Church haue vsed.

MAN consisteth of two substaunces, of a soule, and of a body: and doth many things by the power of the Soule, as, to vnderstand, to reason, to number &c. and againe doth many thinges, by the strength of the bodye, as to builde, to write, to walke, and suche other like deedes either well or euill. All these things whiche in this manner, hee doeth, either by the power of the soule by it selfe, or by the strength of the body by it selfe, or by the woorke of bothe together: are attributed to the person of the man.

Euen in like manner, Christe doth certaine woorkes according to his humane nature, and certaine according to his diuine nature, al which notwithstãding are attributed to whole Christ, which is GOD, and MAN. So, the death of Christe which he sustayned according to his humane nature, is ascryued to the whole person, which is GOD and MAN. Therefore Luke rightly affirmeth, that GOD hath purchased a Congregation to him selfe, with his owne blood: And againe he sayth rightly, that IESVS the sonne of Mary hath created Heauen, and Earth: For, Iesus, and the eternall sonne of GOD, is ONE person. Acts. 20. 28.

In the same sentence also, speaketh Cyrell: Beecause (sayth hee) that bodye, which hee made his owne, did suffer: therefore it is sayde, the worde it selfe suffered for vs.

And

And heereof it is, that all the workes, and benefites of redemption in Christe, are counted diuine, infinite, sauing, and so inestimable: that vnto them, nothing, neither in Heauen, or in earth may be compared, as wee haue somewhat touched before.

From this fountaine, an infinite, and vnspeakable consolation, to the conscience afflicted, trembling for the multitude of her sinnes floweth foorth. For, if the death of Christe bee so precious, that there is no price of equall value, which may be compared to it, much lesse preferred before it: What should let, that it should not abound farre aboue the heape of my sinnes, although * exceeding. Whereof Augustine saieth: The mercy of GOD is much greater, then the misery of all sinnes.

* Or albeit they exceede in number, greatnesse, &c. Rom. 5.

And Paule saieth: VVhere sinne did abounde, there grace did superabound.

Of the fifte point or *Chapter.*

IN THE FIFT PLACE, we haue proponed of Christe: that he is, the Sauiour of Mankinde: And in what manner, he executeth the businesse of Mannes saluation. Although, in the matters before handled, we haue oftentimes touched somwhat, concerning this parte: yet notwithstanding, a iust explication of eche article, as it was conuenient, hath not hether-

therunto beene accomplished. Therefore I will now speake of these things more at large: and, first, I will recite the testymonyes of the scripture, which testifie, Christe to be the Sauiour of the worlde: Furthermore, I will declare, how he is the Sauiour of the worlde.

Moses saith: The seede of the woman shall crush the Serpents head: (that is to say) CHRISTE shall destroy the woorkes of the Deuill, and deliuer man, from Sinne, Death, dampnation, and Hell, and shall iustifie, quicken, blesse, and bring them into the kingdome of GOD. Gen. 3.

After the same manner, GOD speaketh to Abraham: In thy seede shall all nations bee blessed, (that is to say) shall bee deliuered from all malediction, and saued.

And, the Angell Gabriell sayth to Ioseph: Thou shalt call his name IESVS, for hee shall saue his people from their sinnes.

In like manner, the Angell to the Sheepeheards: Beholde, I shewe vnto you great ioy: this day is borne vnto you a Sauiour, whiche is Christe the Lorde, in the citie of Dauid. Luke. 2.

Paule also, 1. *Timo.* 1. sayth: This is a sure saying, and woorthy of all receiuing: that Iesus Christe came into the worlde, to saue sinners. And what should I bring many testimonyes? the whole scriptures euery where affirmeth, Iesus Christe to be the Sauiour of the worlde.

But, by what meanes then, doth Christe declare himselfe to be the Sauiour of the worlde, and the redeemer of mankinde?

This thing is seene, cheefely in fiue benefites towardes vs, namely:

First, in giuing vnto vs, the true vnderstanding of the wisdome of saluation, of which wee were destitute.

Moreouer, in taking away our sinnes, wherewith we are laden, and oppressed.

Thirdely, in imputing Righteousnesse vnto vs, which, of our selues we could not haue.

Fourthly, in sanctifying, and regenerating vs, by his holy spirite, so, that wee which were the children of wrath, may become the children of GOD.

Fiftly: in deliuering vs from the paines of hell, which we had deserued, and in giuing vnto vs the possession of euerlasting life, which he, by his owne death hath purchased for vs.

Of these fiue benefites, wherby Christe performeth the whole woorke of our redemption, and bringeth it to perfection: I will breefely, out of the holy Scripture, adioyne a more plentifull explication.

The firste benefite.

COncerning the first benefite of Christ, namely, that hee giueth vnto vs the true vnderstanding of the wisdome of saluation: which, by the sharpnesse of our owne wit or reason, we are, by no meanes able to attain vnto: the Euangelist Iohn speaketh in these woords: No man hath seene GOD, at any time, the only begotten sonne, which is in the bosome of the Father

Iohn. 1.

Father, hee hath declared him vnto vs. **This wisdome** Zachary **calleth**: The knowledge of saluation, for the remission of sinnes, by the bowels of the mercy of GOD. **And Christ saith**: This is eternall life: that they may knowe thee to be very GOD, and whome thou hast sent IESVS CHRISTE. Luke. 1. Iohn. 1.

All the wisedome of the worlde, compared to this wisedome, is none at all, or, as if a man would compare one small drop, with the whole Ocean, or a small grauell stone, with the sands of the whole sea, or the whole worlde. For what cõparison shall there be of a thing momentany, to a thing euerlasting? Or of a thing humane, to that which is deuine? This heauenly wisdome, namely: The moste sacred Gospel, **is that** Perfecte VViſdome, **which wee boaste our selues to haue, of our Lord, and Sauiour Iesu Christe.**

The seconde benefite.

TOuching the seconde kinde of the benefits of Christ, namely: That he taketh away the heape of our sinnes, wherewith we are oppressed: Iohn Baptist **preacheth** *Ioh. 1.* Beholde the Lambe of GOD, whiche taketh away the sinnes of the world: **(that is to say) this** IESVS **will offer that sacrifice, wherby he wil make satisfaction, for the sinnes of the whole worlde.**

But, that we may come to a fuller knowledge of this testimony of Iohn, **concerning Christe: I wil heere vnder set downe the questions, which the woords them selues doe minister.**

First, VVhy Christe is called a Lambe: And wherfore he is surnamed the Lamb of GOD.

Secondly, VVhat this Lambe doth.

Thirdly, For whose cause he doth.

1. **There be two reasons, why Christe is called** A LAMBE: **The first is, that** Iohn **might put the Iewes, and vs in minde, of bothe these thinges, namely of the shadowe, which went before in the olde Testament: and the fulfilling of the promise (which,** Iohn **calleth** (The Trueth) **in the newe Testament.**

Hebr. 10. Paule **sayth:** The lawe hath the shadow of good things to come, but not the very Image of the things themselues, **(that is to say)** The trueth, or fulfilling of the promise.

Therfore, the Lambe of the Iewes Passeouer, in the lawe, was, bothe, a putting them in remembrance, of benefites receiued, and also a warning, and shadowing of a thing to come. For as it admonished the Iewes, that euen as the sacrifice of the Lambe in Aegypte **beeing finished, the people went out of** Aegypt, **and were deliuered from bondage: so it signifyed, that by the sacrifice of Christ, mankinde should be reconciled vnto** GOD, **and brought vnto libertie.**

The name of the shadowe, (that is to say) **of the** Lambe, **is therefore attributed vnto Christe, the** Trueth: **that it might be knowen that Iesus Christ is he, whom the paschall Lamb in ỹ olde Testament did shadowe. For, it is a thing customable in the Scriptures, to giue one, and the same names, to the signes, and the things signifyed:**

fyed: that by conference of the shadowe, and the trueth, we way the more fully be instructed.

So, the Rocke, whiche was a shadowe of Christe, is attributed to Christe: because in him, the trueth, which was shadowed by the Rocke in the wildernesse, is fulfilled.

The Sacrifice, which was onely a figure of the cleansing sacrifice, then to come, was called, ιλασμος, (that is to say) Propitiation, which name, bothe by Iohn, and Paul, is attributed to Christ, who alone offered the true propitiatory sacrifice.

Moreouer, when Iohn calleth Christe a LAMB, he signifyeth, that he was to be killed for sacrifice. And so Iohn, in one worde expressed the end of all the sacrifices of the law, namely, that they shoulde shadowe the sacrifice of Christe: and, which beeing finished, all the sacrifices of Aaron, should ceasse. Therfore, he saith: Beholde the Lambe of GOD. As though he should say: ye Iewes haue hetherto many yeeres past offered the Paschall Lambe, but, beholde this is, that true, immaculate, and pure Lamb, with out all faulte: whiche is woorthyly called, The Lambe of GOD: because hee is a Sacrifice sufficient, for the sinnes of the whole world. Therfore, rightly sayd Bernard: VVho could better take away sinne, then hee, in whome sinne falleth not? He without doubt, is able to wash mee, who, as it is manifest, is not defyled: Let this hand wipe mine eye couered with dyrt: which hand alone, is without dust.

We haue said, why Christe is called a Lambe:

and cheefely, why hee is called the Lambe of GOD. Now it is to be opened in few wordes:

Iohn.1. VVhat this Lamb hath done. Beholde (saith Iohn) the Lambe of GOD, which taketh away the sinnes of the world: (that is to say) That Lamb of God this IESVS, namely, which is to be offered: by his death and passion taketh away the sinne of the world, (that is) dischargeth the worlde from sinne, which he translateth into him self, that, by the merit of his sacrifice, that is, of his passiō and death, he may abolish the same. And so vppon this Lambe of GOD, our Lord Iesus Christe GOD, and MAN, are caste the sinnes of the whole worlde: that as he alone should sustaine the guiltinesse, so the same should also sustayne the malediction. For albeit that Christ was free from fault: yet notwithstanding, the guiltines, and payne, hee, in very deed, receiued into him-selfe. And this is that which Esay sayth: Hee hath layde all our iniquities vpon him.

Esay.53. Therfore Paule, calleth CHRIST (ACCVRSED,) or (EXECRATION) when hee sayth: Galla.3. Christe hath redeemed vs from the curse of the lawe, beeing made ACCVRSED FOR VS. Herevnto also it maketh that hee nameth him (Sinne), when he sayth: 2.Cor.5. Him whiche knewe not sinne, he made SINNE FOR VS: that is to saye: GOD hath so embaled his owne Sonne: that he should be counted, in the sight of GOD, guiltie of all sinne: that we might bee indowed with his righteousnesse, whereby wee might be reputed righteous, in the sight of God.

By

By these things already saide, it may easily be perceiued, what is to bee thought of the death, and passion of our Lord Iesu Christe, which in one word and other, I wil shew more at large.

CHRIST him selfe. *Iohn.17.* with his owne voyce, (beeing now ready to suffer,) explicateth, what manner of worke his passion is, when hee saith: I sanctifie mine owne selfe for them, that they also might be sanctified in the truth. I sanctifie, saith he, that is, I beeing seperated from sinners, by perfect pureneſſe: and ioyned vnto God by perfect loue, and obedience, doe offer vp my selfe to the father vpon the Altar of the Crosse, through the eternall spirite, for a sacrifice of pacification, that by the merit of my sacrifice: the people beleuing in me, might be seperated from the defiling of ꝑ worlde, might be ioyned vnto God, through a liuely faith, and so offred, for an holy sacrifice, that they might be truely sanctifyed for euer. In this manner CHRIST speaketh in this place, of his passion, which he defineth to be a Sanctification: (that is to say) A holy oblation, of himselfe for the Disciples: that is, for All which shall beleeue: that they by the merit of his passion may be sanctified, as an holy sacrifice offred vnto God. *Heb.10.*

Let vs therefore, in fewe woordes conclude, what is to bee considered, of the passion of Christe, namely: That it is a sacrifice propitiatorie, wherein, the Sonne of GOD offered vp him selfe to the Faher: that he might merit for all which beleeue in him, eternall sanctificatiō, deliuerance from sinne, and death, eternall, and euerlasting Saluation. *What the passion of Christe is.*

And

And ſo, in this definition is contayned, that which may be anſwered, to euery of theſe ſeuerall queſtions: VVho offred? The euerlasting Priest IESVS CHRIST. VVhat offred he? Him ſelfe. VVhere offred he? In the Altar of the Crosse, by his moſte bitter paſſion and death. To whome offered hee him ſelfe? To the father, whoſe wrath, (by the merite of his precious ſacrifice,) he pacifyed. For whoſe cauſe did hee offer him ſelfe? For man. VVho ſhalbe partakers of this offering? All, which beleeue in him.

Becauſe we haue heard, what this Lambe hath doone, namely, that he hath receiued into him ſelfe, the ſinnes of men, and hath made ſatisfaction for them: Let vs nowe diſcuſſe this worde, (OF THE VVORLD). Iohn ſaith not: Beholde the Lambe of GOD, which taketh away the ſinnes of man: but, which taketh away the ſinnes of the VVorlde: that hee might ſignifie, whereunto the price of the oblation of IESV CHRISTE, doth ſtretch it ſelfe.

Iohn. 1.

There haue beene in time paſt, and are alſo at this day, two ſortes of men, whiche by teaching falſely in this place haue fowlely offended. Of theſe, the firſt are, which are of opinion, that the paſſion, and ſacrifice of Chriſte profiteth not all men

He meaneth, that the paſſion and ſacrifice of Chriſt, is (in it ſelfe) infinitly precious & profitable, offered to God the father for all men, extended and proferred to all ſinners, and for all ſinnes whatſoeuer (of his parte) indifferently & ſufficiently: though, indeed, The elect penitent beleeuer only can, and doe receiue and inioy it effectually and auayleably. According as the Schoolemen ſay (and the beſt learned like, and allowe of it) Chriſtus paſſus pro omnibus ſufficientur, ſed pro electis efficienter &c. To ſay, Chriſte ſuffered for all ſufficiently, but for the elect (only) effectually or auayleably &c. This is the Authors iuſtified meaning, in many places of his worthy woorkes els where. Though here, in wordes, hee ſeemeth ſomedeale harſhe and harde: and is warely to bee readde.

men, but a certaine fewe peculiar elected. Another kinde of them is: which suppose that there be certaine sinnes, which, euen by the merite of the death, and passion of Christe, cannot be remitted. These two false, and erronious opinions I will in this place breefely refute, and throwe downe by manifeste testimonyes of the woorde of GOD.

They, whom I named in the first place, are Stoickes, and such, as going about to fain tables of desteny out of testimonyes of the Scripture, not rightly vnderstanded, doe teach, that GOD hath created men, appoynted partly, to eternall Saluation: partely, to eternall condempnation, howsoeuer, they either beleeue, or liue. This peruerse opinion, is, not onely blasphemous against GOD: but also seduceth many: that either they despaire of the forgiuenesse of their sinnes, or nourish securitie: thinking it to bee a matter of no force, how they liue, forasmuch as they attaine saluation, because, that they are elected. Against this opinion is to bee set, The mercifull will of GOD, which hath made man, after his owne Image, and hath promised to Adam, the restoring againe of the same.

Of this will of GOD, the Prophet speaketh in these woords: As surely as I liue saith the Lord GOD, I will not the death of the vngodly, but that the vngodly should bee conuerted, from his way and liue. Therefore, if that these woords, that GOD will not the death of a sinner, bee true, of which thing, there is vtterly no doubt: It must,

of necessitie, bee false, that they say, That GOD hath destinated certaine to saluation, certain to condempnation, and that, if we respect the counsaile of the creation, & redemption of mankinde. For, as farre forth as appertaineth to the rebellion of man: there it is said, that GOD hath created many to condempnation, whome notwithstanding, hee would, should haue beene conuerted, should haue sought and obtained saluation.

For, euen as an earthly father, is in such wise affected towarde his children, that he woulde haue euery one of them, to come to thriftines, & be honest, and worthy successors to him of his goods, and substance, and yet notwithstanding, beeing made frustrate of his hope, findeth the stubbernesse, and disobediēce of them, whereby they also at the length, do cast them selues with great ignominie, into destruction, and some infamous kinde of punishmente: Of this father it may be said, that hee hath brought vp children, kept to this so great mischeef, (not, that the will of his purpose, was not farre other) but that the children through their owne rebellion, haue called this mischeef vnto them selues.

So, GOD verily, would haue all men (made after his owne image) to be saued: but, if any of these being rebellious wil not imbrace his word, and, by faith, be conuerted, but fauouring securitie, and madnesse, doe dye in their owne wickednesse: these, God, suffereth to perish, that they might sustaine the iust punishmentes, aswell of their owne offēces, against ỹ law of God, as also

of.

of their contẽpt of attayning ſaluation through Chriſte. Here we may ſay, with the ſcripture: That God hath created ſuche rebellious vnthriftes, to eternall condemnation, not, that he is delighted, with their deſtruction: but, that they through their owne malice haue drawen ẏ ſame vnto themſelues, preferring the vanitie of this world, before the grace, & mercy of God, in Jeſu Chriſte. Of this eternall & vnmouable will of God: Paule ſpeaketh on this wiſe: GOD would haue all men ſaued, & come to the trueth, for there is one GOD, and one Mediatour betweẽ GOD, and MAN, euen the man Ieſus Chriſt, which hath giuen himſelfe a redemption for all men. And Peter ſaith: GOD is longe ſuffering, which would haue no man loſte, but will receyue all men to repentaunce.

What can be moze plainly ſpoken? And, what ſhall he be that dare ſet himſelf againſt this? If God therefoze, would haue no man periſh, but wold haue all men, by the knowledge of ẏ truth to be ſaued, their vntruth is manifeſt, which ſay, God would not haue all mẽ ſaued, but hath created many to euerlaſting daunnation. But, that our cõſciences may the moze cõuodiously be aſſured out of ẏ word of God, touching this fatherly will of him: I wil ſet downe, foure moſt firme argumẽts, which may aboundantly aſſure vs, of the fauour of God, which ſtretcheth it ſelfe to all men, in euerypleace of ẏ earth, without al reſpect of perſons, regions, ſeres, & outward conditiõs.

The firſt Argument is, The vniuerſall cõmaundement of GOD: vnto all men: GOD himſelfe

Matth. 3. speaketh with his owne voyce from Heauen, and sayth: This is my beloued Sonne, Heare him. And Christ sendeth foorth his Disciples into all
Mar. 16. the worlde, with this commaundement: Goe yee into all the world, and proclayme the Gospell to euery creature, (that is) To all men. Who then is so impudent, that hee dare say, GOD in deede, hath commaunded all men, that they shoulde heare the Gospell, but in the meane season, hee would certaine to be saued by faith, but certaine to be hardened, and condempned? They which doe so think of God, doe make him worse, then any Tyrant, whiche shoulde commaund those thinges which he neither willeth nor thinketh: and this is to haue two heartes, which GOD him selfe, highly detesteth, and hateth.

The second argument, is, The free, and vniuersall promise of GOD. Come vnto mee (sayth
Matth. 11. Christe,) all which labour and be heauily laden, and
Mar. 16. I will refresh you. Likewise, Hee which shall beleeue and be baptised, shalbe saued: but he which beleeueth not shall be condemned. And Paule saith: Euery one whiche beleeueth shall not be confounded. Hereunto is to bee referred the whole ministery of the Gospell, which is therefore instituted of GOD, to bee in this worlde, that by the same, men might be brought vnto ỹ true knowledge of God. Christe him selfe confesseth, that he came into this worlde, to saue sinners: The Sonne of man (saith he) is come to seeke, and saue that which was lost.

The third argument is taken, Of the price of the

the Passion and death of Christe, **whiche sufficeth for the sinnes of all men:** He hath giuen him selfe, a redemption for all men. Iohn **saith:** Beholde the Lambe of GOD which taketh away the sinnes of the worlde. **And Christe himselfe sayth:** I, when I shall be lifte vp from the Earth, will drawe all men vnto me. **Therfore** Paule **sayth:** Grace aboundeth aboue sinne: **because the precious sacrifice of Christe, is esteemed of so great force, that it wipeth out all sinne.** 1.Tim.2. Iohn 1. Rom.5.

Iohn **sayth:** Christe is the propitiation for our sinnes, and not for ours only, but also for the sinnes of the whole worlde. 1.Iohn.2.

The fourth argument, whiche assureth vs of the will of GOD, is: The sealing of Grace, **which is done by the Sacrament of Baptisme.**

Goe ye (**sayth Christ**) and teach all nations, baptizing them: In the name of the Father, and of the Sonne, and of the holie Ghoste. **This sealing hee hath confirmed with his power, and presence in this worlde. Of the first he sayth:** All power is giuen vnto mee, in Heauen, & in Earth. **Of the last, when he sayth:** Beholde I am with you, vnto the ende of the worlde. **If therfore, we looke back, to the power of Christe: hee is able to bringe to passe all thinges, what so euer hee will, in Heauen, and in Earth: Againe, if we looke vpon the commaundement: Christe willeth, all nations to be baptised, that this might bee a testimonie, that God will remit sinnes, to all those whiche beleeue, and turne them selues vnto him.** Mar.16.

To conclude, if we fasten our eyes vpon his

presence: Christe himselfe will appeare heere, who, baptising with the holy Ghoste, worketh that inwardly, which, the water, outwardly applyed, doth signifie.

By foure vnmouable arguments, therfore, we haue proued, this to be the wil of GOD: That he would haue all men to be saued, as many as turne them selues vnto him, by faith in Iesus Christ. Whosoeuer therefore inwardly regardeth his saluation: let him stedfastly rest in this will of GOD, which God hath not onely manifested in his worde: but also, by many meanes effectually proued and shewed.

Let vs therfore conclude, that they teach falsely, which to the slaūdring of the death, and passion of Christe: doe say, that his sacrifice made for the forgiuenesse of sinnes, is not profitable for all men, but for a certaine few elected.

The second errour is, of those, which defend that there be certaine sinnes, which cannot bee remitted, for the merite of the passion and death of Christe. To this opinion these wordes of Paule are contrary: VVhere sinne did abounde: there Grace in Iesu Christe, did superabound. Likewise Iohn, when he affirmeth, Christe to take away the sinnes of the worlde: giueth to vnderstande, that the sacrifice of Christe is of farre greater force to saue: then the sinnes of the whole worlde are to destroy. Therefore let vs thinke, that there is no sinne greater: then to thinke, that there is any sinne greater then the grace of GOD in Iesu Christe.

Rom. 5.

Such

Such was the ſinne of Cayne, who beeing ouercome with the conſcience of his wickednelle, and diſpayring ſayde: Greater is myne iniquitie than that it may bee forgiuen. But rightly doeth Auguſtine aunſwere him. Thou lyeſt Cayne, for the mercy of God is greater, than the miſery of all ſinne. Gen. 3. Aug. Gen.

He therefore argueth God of vntrueth, whoſoeuer deſpayreth of forgiueneſſe, for the heape, and greatnes of his ſinnes: he contemneth the othe of GOD, who by an othe confirmeth, That hee will not the death of a ſinner, but that he ſhould be conuerted and liue. For, when GOD beholdeth thy ſinne, he therwithall conſidereth that an infinite price is payde for the ſame, namely, the Lords paſſion.

From whence alſo proceedeth that voyce of the conſcience, reioycing in Bernarde, concerning the remiſſion of ſinnes: I holde (ſayth hee) a moſte ſtrong argument, THE PASSION OF THE LORD: for his voice was of much more force, than the voyce of the blood of Abell, crying in the heartes of the elect, the forgiueneſſe, of all offences. For, hee was betrayed for our ſinnes, neither is it to be doubted, but that his death is mightyer, and of more force vnto good, then our ſinnes vnto euill.

I haue ſinned (ſaith Manaſſes) aboue the ſande of the Sea: but thou, (O LORDE) according to thy greate mercie, ſhalt ſaue mee though, vnwoorthye.

But heere ſome body may obiect, and ſay: I haue

haue oftentimes promised amendment of my life, and yet notwithstanding, wittingly, and willingly, I haue againe oftentimes sinned: and doone against my conscience.

To this I aunswere thus: This kinde of sin is, in the sight of God, horrible, and dangerous, and many, for the same are condempned, as Saule and many others, who, by soudaine death are caught from hence, without repentaunce: but notwithstanding: Grace, in our Lorde Iesu Christe, aboundeth aboue, bothe this, and all the sinnes of the whole worlde. For, whosoeuer doe rise againe from sin, by earnest repentance: they all, for the death, and passion sake of Christe, doe obtaine forgeuenesse of sinnes. This temptation did so assaulte the Iewishe people, that despayringly brusting foorth into this voyce, they cryed out, in Ezechiel 33 Our sinnes, and iniquities, are gone ouer vs, and wee are waxed faynt in them, How then can we liue? Tell them, sayth the mighty Lorde: As truely as I liue, I will not the death of a sinner, but that he be conuerted, and liue: Turne ye, turne yee from your most wicked offences, O yee house of Israell, wherefore will ye dye?

Rom. 5.

1. Iohn. 2.

Ezechie 18.

Whosoeuer therfore is afflicted with the conscience of his owne wickednesse: let him remember the greatnesse of the mercy of GOD, exceeding all ỹ woorks of God: Let him consider, that the will of God is, not to will the death of a sinner, but his conuersion, and life: Let him beholde the raunsome, throughly payd by Christe, which is farre greater, than the sinns of all the sinnes of

the

whole worlde: Let him consider the examples of suche as haue beene turned, after moste horrible offences: as the example of the Theefe, of Manasses, and of many other. Let him beware, leaste vnto the greatnesse of his sinnes, he ad desperation: wherby, the trueth of God is denied: than the which sinne doubtlesse, none can be more greeuous. And so let him approche to the Throne of Grace, and with an earnest heart, for Christ his sake, aske forgiuenesse: neither let him ceasse, by faithfull prayer to knock, before that he feele in his heart, an aunswere to be giuen him, by the holie Ghoste: which thing without all doubt shalbe accomplished, so that he cast from him, earnestly, the purpose of sinninge. When the minde is, by this meanes strengthened, perceiuing the aunswere of God, by the consolations of the heart: then, a confirmatiō by the voice of ꝑ Ministers of the Gospel, and the vse of the Lordes Supper, is rightly required. But, he which asketh forgiuenesse, and neuertheleſſe keepeth still a purpose to sinne: is a damned hypocrite, which thinketh, God to bee like to himselfe, as which should be mooued, and delighted, or els deceiued through hypocrisie.

To the same as long as he shal be such a one: aswell the absolution, by the ministerye of the Church, as also the vse of the Lords Supper, doth stretch to his greater dampnation, so farre of it is, that he should hope, that any commodity shall thereof come vnto him.

Of the ſinne *Irremiſſible*, commonly called the ſinne againſt the holie Ghoſte.

BVt, what is then to be ſaide, touching Chriſt, which maketh mention, of ℣ 12. of Matt. of a ſin not to be forgiuen: when he ſaith: All ſinne & baſphemy ſhalbe remitted vnto men: but the blaſphemy againſt the ſpirite, ſhall not beforgiuen, neither in this worlde, neither in the worlde to come.

In like manner *Mar.3.* Verely I ſay vnto you, that all ſinnes, and blaſphemies ſhall be forgiuen to the children of men: but he which ſhall blaſpheme againſt the holy Ghoſte, ſhall neuer be forgiuen, but ſhall be guiltie of eternall offence.

1. Iohn. 5. He which knoweth his brother to ſinne, a ſinne not vnto death: let him aske, and life ſhall be giuen him, for him, which ſinneth, not vnto death, there is a ſinne vnto death, for the which (ſay I) not that a man ſhould pray: All vnrighteouſneſſe is ſin, and there is a ſinne not vnto death.

Hebr.6. It is impoſsible, that they whiche haue beene once lightened, and haue taſted of the heauenly gift, and haue beene made partakers of the holie Ghoſt, and haue taſted of the good worde of GOD, & of the power of the world to come: If they fall away, (and as touching thē ſelues crucifie the ſonne of God againe, and make a mock of him) that they ſhould be renued againe by repentance.

Heb.10. If we ſinne wilfully, (that is to ſay, If any

any doe fall away from Christe) after the knowledge of the trueth receiued: there remaineth now no more sacrifice for sinne.

1.Tim.1. I, which before was a blasphemer, and a persecuter, & reprochful, haue obtained the mercy of GOD, because I did it ignorantly through vnbeleef.

These testimonyes of the holy Scripture, doe speake of a certaine kinde of sinne, which, (neither in this world, neither in the world to come) is forgiuen.

This sinne is commonly called, THE SIN AGAINST THE HOLY GHOSTE. Of the same, diuerse, doe speake diuerslye, and do therby driue many into desperation: whilest beeing vncertaine, they knowe not, what they shall beleeue, or doe. Yea, many supposing themselues to bee guiltie of this sinne, are vexed in their mindes, and beeing intangled, in horrible sorowes of conscience, doe liue without repentaunce. But, he whiche shall diligently consider the scripture, and conferre amongst themselues, those things, which in the holy Scriptures are expressed, touching this sinne: he shal easely vnderstand, what the substance, and difference of this sinne is. I will therfore explicate, the places of Scripture euen nowe cited, and thereout I will conclude, and drawe foorth, a plaine, and full definition of this sinne.

FIRST, the saying of S. Iohn distinguisheth, THE SINNE VNTO DEATH, (which is otherwise called, the sinne against the holy Ghoste) from other sinnes. 1.Ioh.5.

πᾶσα ἀδικία.

All vnrighteouſneſſe (ſaith hee) is ſinne, but not vnto death. Item: If any man ſinne, wee haue an aduocate with the father, which is Ieſus Chriſte the righteous, and he is the propitiation for our ſinnes, and not for ours onely, but alſo for the ſinnes of the whole worlde. Whiche two teſtimonyes, doe aboundantly teach vs, that the Sinne againſt the holy Ghoſte, is not, a tranſgreſſion of the Lawe of God, (that is to ſay) of the Decalogus.

ἀδικίας.

For, the word of (VNRIGHTEOVSNES) which Iohn, in this place, vſeth: doeth ſignifie, what ſoeuer is committed againſt the lawe, which, Iohn, verely, calleth ſinne: but, not vnto death, that is, not againſt the holie Ghoſt.

Therefore, heere hence we conclude: That, the ſinne againſt the holie Ghoſte, is not any tranſgreſſion of the lawe of God, neither vniuerſall, nor particular, albeit, otherwiſe, the leaſte offence whiche is committed againſt the lawe (through his owne nature and malice) deſerueth death euerlaſting.

Matth. 12. Mar. 3. Luke, 16.

But Matthew and Marke doe ſhewe, that the matter of the ſinne againſt the holy Ghoſte, is THE CONTEMPT OF CHRISTE, AND HIS GOSPEL. But yet in that, this ſinne is not finiſhed: For Peter in the day of Pentecoſt, receiued 3000. men repenting, which, had before perſecuted Chriſte, vnto the death of the Croſſe.

Actes. 2.

Paule therfore maketh a difference, betweene two ſortes of men perſecuting Chriſte: One, of thoſe whiche doe it ignorauntly: The other of thoſe

thoſe, whiche knowe, them ſelues to doe euilly, and wickedly. I (ſaith Paule) was a perſecuter, and blaſphemous againſt Chriſte: becauſe beeing ignorant, I did it through vnbeleefe. After this manner, others alſo, haue perſecuted Chriſte, and his Goſpell, and yet notwanding haue obtayned mercy, becauſe they doe it ignorauntly, through vnbeleefe. 1. Tim. 1.

Furthermore, Paule, to the Hebrues ſheweth, what goeth before this ſin, before it be comunitted: namely, To haue bene illuminated by the holy Ghoſte: To haue had the true knowledge of the perſon, and office of Chriſte: To haue taſted the good worde of GOD: And to haue beene partaker of the holy Ghoſt. The Turke, & the Pope, which otherwiſe are execrable ſinners: (forasmuch as they neuer poſſeſſed the holie Ghoſte,) haue no ſuch ſinne, whereby the teſtimony of the holie Ghoſt, by whome the trueth of the Goſpel was ſealed: is caſte foorth of their hearts. Heb. 6, 10.

Therfore Paule alſo sheweth in whome this ſinne is: ſo, that he is to be ſayd guiltie thereof, which hath not onely, beene abundantly taught, and lightned in the true doctrine of the Goſpell of ſaluation: But alſo, which manifeſtly ſetteth himſelfe againſt Chriſte, and obiecting againſt him, the reproch of his croſſe deſpiſeth him, and with all his power perſecuteth his doctrine, neither can abyde the name of him: but aſcribeth the woorkes of Chriſte vnto the Deuill, as the Phariſes did, to whome Chriſte imputeth this ſinne of blaſphemie, againſt the illumination of

the holie Ghoste. For the Phariſes, albeit, they had beene taught concerning Chriſte, by many prophecies, and were moreouer conuicted, by the doctrine, & miracles of Chriſte: yet notwithſtanding they witting, and willing, did perſecute Chriſt, and his goſpel, which, by the lightening of the holy Ghoſt, they knew to be of God: and, that which is more, they beeing rebellious, did not only oppugne Chriſte, by quarrellinges, tyranny, and hypocriſie, ſetting themſelues againſt his word, which to be true, their owne hearts did teſtifie: but alſo truſted to their owne righteouſneſſe, and heape of ſacrifices, reiecting the righteouſneſſe, and ſacrifice of Chriſte, which ſacrifice alone, taketh away ỹ ſinnes of the world.

What the ſin againſt the holy ghoſt is

Heereof therefore, we conclude, that the ſinne againſt the holie Ghoſt, is not a tranſgreſſion of the Decalogus, nor the cõtempt, or perſecution of Chriſt, and the Goſpell, through ignorance & incredulitie: but, one is then ſaid to ſin againſt the holy Ghoſt: VVhen (through wilfull rebellion) he ſetteth himſelf againſt Chriſt, being truely knowen beefore: and departeth from the Goſpel, which (by the holy Ghoſt illuminating him) was ſealed in his heart: And perſecuteth the Church: with a cõfidence of his owne righteouſneſſe, and ſacrifices, the ſacrifice of Chriſte (which alone is the cleanſer of ſinne) beeing FINALLY reiected and contemned.

Why it is called the ſin againſt the holy Ghoſt,

This is the ful definition of the ſinne againſt the holy Ghoſte: which hath therefore obtained this name: becauſe, that the man whoſe heart was before illuminated in the true knowledge of

of Christe, by the holy Ghost: doth now set himselfe against the holy Ghoste, and expelleth him, from him, and attributeth his workes vnto the deuil. For what cause this sinne is not forgiuen, Paule sheweth to ỹ Hebrues, when he saith: There remaineth no other sacrifice for sinne: than that of Christe alone. Forasmuch therefore as these haue FINALLY renounced Christe, despising his sacrifice, and trusting to other sacrifices: It is no meruail, though they obtain not grace, which only is giuen by ỹ sacrifice of our Lord Iesu Christ,

Furthermore: If any man demaund, and say: VVhat if a man beeing guiltie of this sinne against the holie Ghoste, doth againe turne him selfe vnto Christe, & doth earnestly repent him of his former rebellion, and with his whole hart aske forgiuenesse for the merit of the passion, & death of the Sonne of GOD. To this, I answere thus with Paule: Grace aboundeth aboue sinne. Rom. 5. Neither is the hugenesse of this sinne so great, but the grace of GOD in our Lord Iesu Christ, is a thousandfolde greater. And forasmuch as it is moste certaine, that, GOD would not the death of a sinner, but that hee should be cõuerted & liue. Ezechie. 18. I affirme, this sinne against the holy Ghost to be forgiuen, to all those whiche doe earnestly repent, and desire forgiuenesse, for the merite of Christe.

But heere it may bee obiected, that Christe doth manyfestly teache: this sinne not to bee remitted, neither in this worlde, neither in the world to come: therfore, this sinne seemeth to be greater, than the Grace of God, GOD forbid,

yea,

yea, farre of be that: It is moſte firmely to bee beleeued, that ꝑ Grace of God, doth farre abound aboue the ſinnes of the woꝛlde. Why then is it not foꝛgiuen?

To this, Paule Hebr. 6. maketh aunſwere: Becauſe they cannot be renewed againe by repentance. And that, foꝛ this cauſe: becauſe they haue vtterly denyed the true foundation of repentance, namely, The ſacrifice of Chriſte: without the which, neither any healthfull repentance, oꝛ conuerſion by faith, can be made vnto GOD: neither is there any other ſacrifice, which (without this alone) is able to take away ſinne.

Repentance, and Remiſſion of ſinnes (ſayth Chriſte) muſt bee preached in MY NAME. Wherefoꝛe, whoſoeuer doth repent, and, with a ſure faith, embꝛace Chriſt, and his ſacrifice, doth moſte aſſuredly by faith, obtaine foꝛgiueneſſe.

This ſinne is therefoꝛe called IRREMISSIBLE, becauſe, that they which commit the ſame, doe, foꝛ the moſte parte continue in their wicked purpoſe, and neuer flee to the Grace of God, by Jeſus Chriſt our Lord. Foꝛ, he which imbꝛaceth the grace of GOD: hath not FINALLY renounced the ſacrifice of Chriſte: which alone remaineth the cleanſer away of all ſinne. Theſe thinges I purpoſed, bꝛeefely to ſpeake concerning the ſinne againſt the holie Ghoſt, becauſe I perceiued, many in this behalf, to be not rightly inſtructed: and fewe, hetherunto to haue rightly iudged, and plainly to haue written, of this matter.

The

The thirde benefite.

I hath bene ſpoken hetherunto, of the ſeconde benefite of Chriſte, namely: That hee cleanſeth vs from all ſinne: but this ſufficeth not, vnleſſe: VVee alſo become Righteouſe For, inaſmuch as (Righteouſneſſe) is, the very way to euerlaſting life: no man euer obteyneth the ſame, but he which is Righteous. Therefore Chriſte ſaith: If thou wilte enter into life, keepe the Commaundements. But, to keepe the Commaundementes is, to declare him ſelfe Righteous, according to the Lawe.

And albeit, no man fulfilleth the law of God, as we, before haue ſhewed: neither obtayneth Righteouſneſſe by the woorkes of the lawe: yet, the will of GOD remaineth vnmouable: That none is admitted to the poſſeſſion of eternall life, but he which hath that righteouſneſſe, whiche the Lawe requireth.

The Sonne of GOD therefore, came into this worlde, and tooke mans nature of the virgin Mary, and made himſelfe ſubiect to the lawe, and fulfilled the ſame: ſo, that he hath obtayned Righteouſneſſe by the woorkes of the lawe. This Righteouſneſſe of Chriſte, GOD and MAN, ſufficeth in the ſight of GOD, beeing imputed to all thoſe, which beleeue in him.

For as by the diſobedience of one, we all are giltie: ſo, we all, as many as beleeue in Chriſte, by the righteouſneſſe of one, are reputed Righteous. Rom. 5.

This is the same thing which Paul saith, Rom. 10. Christ is the end of the law, to saue all those which beleeue in him. The ende of the lawe, is called, THE FINAL VVIL OF THE LAVV, that those things may be done, which thee willeth, and commaundeth: She willeth Righteousnesse, which, when she hath gotten, thee resteth: neither condemneth she any man, whiche obtayneth the same.

Christe is the ende of the Lawe, not for his owne cause: but for theirs which could not fulfil the lawe: so that he imputeth his owne righteousnes, which he hath obtayned by the law, to all those which beleeue in him: that the lawe can not by any right, either accuse, or condemne them. Therfore Paule saith: Christe is the ende of the Lawe, to saue all which beleeue: (that is to say) whosoeuer beleeueth, hath that whiche the Lawe requireth: namely Righteousnesse, which is the way of saluation.

Hereunto it maketh, which Augustine saith: That which the lawe commaundeth: Faith obtayneth. And againe: Christe hath made our sinnes his: that hee might make his righteousnesse ours. Therefore, there is now no condemnation (as Paule saith) in them, whiche are in Iesu Christe, because in them, satisfaction is made to the Righteousnesse of the lawe. It is therfore diligently to be obserued, that we fulfil the law, but not by our woorks, but by the woorks of Christe, which imputeth the righteousnesse of the law to vs which beleeue. For this cause Paul saith: VVe

are

are not vnder the law: but vnder grace. Under the law, wee are not, because, the law findeth not in vs, what she may accuse: forasmuch as we are indowed with the righteousnesse, which she requireth. Christ hath redemed vs from ꝑ curse of the law, first, by deriuing into himself the paines, vpō the Altar of the crosse, which wee had deserued.

Furthermore, by fulfilling the law: and imputing vnto vs his owne righteousnesse, with the which, we beeing indowed, may appeare, in the last day righteouse, when Christ cōmeth a righteous iudge of the quick and the dead. Of this Righteousnesse Paul intreateth 2 Cor. 5. Him which knew no sin, God made sinne for vs: that we might be made the righteousnesse of God in him. Rom. 5. This Righteousnesse of GOD, is, The obedience of Christe, whereby, he satisfyeth the lawe for vs.

Therfore, when we heare, or read, That man is iustified by faith, without the workes of the law: in the sight of GOD: that is so to be taken, not, that man by ꝑ works of the law, done of himselfe, is iustified: but, that by faith he imbraceth Christe, who, by his own obedience, or works, is perfectly righteous in ꝑ sight of God, & imputeth this his righteousnesse of the lawe, to all those which beleeue in him. Moreouer, this righteousnesse is called the Righteousnesse of faith, because it is imputed to the beleeuing: Of Christ, because he hath satisfied the lawe: Of GOD, because, with the same, he is pleased, and contented.

Let these things suffice to be spoken, concerning the third benefite of Christe: namely, his

Righteouſneſſe which he imputeth to the faithfull, whereof mention is alſo made before, where we haue diſputed of the true vſe of the Lawe.

The fourth benefite of Chriſt.

THe fourth benefite of Chriſte, is, HOLINESSE, or SANCTIFICATION. For, when Chriſte forgiueth vs our ſinnes, and taketh vs out of the kingdome of the Deuill, and imputeth vnto vs his owne Righteouſneſſe, hee doth alſo therewith, ſanctifie vs, and imputeth his holineſſe vnto vs, which are made ỹ mẽbers of his body. For this cauſe it is, that Iohn: 1. *Iohn.* 1. calleth the comany of all ſuch as beleeue in Jeſus (THE COMMVNION, OF THE SAINCTS.) Whereon alſo dependeth the article of the Symbole, when we ſay: I beleeue in the holie Church, The Communion of Sainctes.

But not idle talkers of Chriſtianitie.

Of this Sanctification, Chriſtians may boaſt, againſt, the kingdome, and members of the Deuill, ſo that they may worthyly ſay: that they haue fellowſhip with GOD the father, the ſonne, and the holy Ghoſte, and are ſeperated from the Prince of darckneſſe (that is to ſay) from the Deuill, and his members. VVee declare vnto you (ſaith Iohn) that yee alſo haue fellowſhip with vs: and our fellowſhip is with the father, and with the ſonne IESV CHRISTE.

With this Sanctification Dauid comforteth him ſelfe, *Pſal.* 86. where he prayeth in this maner:

ner: Keepe thou my Soule, for I am holie: O my GOD, saue thy seruant, which hopeth in thee.

Heere, first of all, Dauid affirmeth himselfe to be Holie. Furthermore, how this Santification commeth, he sheweth: namely, when, by a sure faith we rest in GOD, and trust in him alone.

For he which doth this: hee is spiritually ingrafted into our Lord Iesu Christe, of whome he obteineth, perfecte, and personall Sanctifycation of the whole man. For, as I haue said, the Sanctifycation of Christe is imputed to the beleuer, as Christe himselfe teacheth in *Iohn.17.* I Sanctifie my selfe (saith he) for them: that they also might bee holie. This HOLYNESSE therefore, consisteth, in the forgiuenes of sinnes: in the imputation of the righteousnesse of Christ in renouncing the Deuil: breefely, in faith it self: whiche taketh fast holde of Christe, with his RIGHTEOVSNES, and HOLINESSE.

With this holynesse of man, is also ioyned, the holynesse of the thing it selfe, which, for the measure of faith, hath also her increasements, and, in some is founde greater, in some lesser, euen as faith it selfe is greater, and lesser. For, when man conceiueth faith by the holy Ghoste, by whose woorkmanship he is also borne anew, there foorthwith is felt the efficacie of the holie Ghoste, whiche dayly innouateth the minde, the affections, the hearte, and to bee shorte, by little, and little, the whole life of the man. He deliuereth the minde, by the woorde, from the darcknesse of ignorance, from errours, and cor-

rupt cogitations: and afterwarde, shineth into, and lighteneth the same, with the true knowledge of GOD, with the doctrine of saluation, and good cogitations: whereby it commeth to passe, that the affections beeing purged, doe by little and little, free themselues, frō the vncleane desires of the flesh, and, by ỹ effectuall working of the holy ghost, are inflamed to good motions, according, as the mind it self, shalbe illuminated.

The heart of man in like case, waxeth meeke, and beginneth to mollifie, and putting away that naturall stubbernesse, sprong from originall sin: it beginneth to yeeld, and obey vnto God, according to the knowledge, infused, into the hart, by the holy ghost. To this obedience of the hart, also, alwel the inwarde, as the outwarde workes of the man, are answerable. Breefely, this Sanctification consisteth, in true repentance, and in a right holy purpose: so, that the man doth to this ende direct, all the indeuours of his heart, and minde, that hee might obay God, & not to commit any thing vpon knowledge, and wilfulnes, which is forbidden of GOD: more esteeming the will of GOD, then all other matters of the whole worlde.

Furthermore, this Sanctification, is sharply assaulted with moste greeuous temtations, as being that thing, which of moste mightie enemies, the deuill, the flesh, and the world, is oppugned: whereby it commeth to passe, that oftentimes in this spirituall battail, of the spirit, and the flesh, the Christian feeleth the weakenes of his owne power

The secret helpe of the holy ghost in our strainglings.

power, so that sometimes he seemeth to fal vnder, yea rather to be cast downe to the grounde, and vtterly as it were thrown downe prostrate: but, in the meane time, by the ayde, presence, and power of the holy ghost, he is lifted vp againe. After this maner Dauid beeing ouercome of ꝑ flesh was subdued: & defiled himselfe with adulterie, and murther: but when hee heard the admonitions of the Prophet Nathan (by the working of the holy Ghoste) hee was lifted vp. The same thing doth in like case happen to many other the holy ones of GOD: so that Paule saide not in vaine: Let him which standeth take heede least hee fall. Therefore hee exhorteth the Galathians 1. Cor. 10. Chapter 5. saying: VValke in the spirit, and fulfill not the lustes of the flesh: for the flesh lusteth contrary to the spirite, and the spirite, contrary to the flesh. And so, the life of a true faithfull Christian, is nothing else, then a perpetuall warfare: as Prosper showeth in his Epigrammes, when he sayth: Prosper.

Vnto the good, both battails sharpe,
and daungers great, are alwayes rife:
The godly minde, eke euer hath,
with whome to fight, and holde the strife.

The whiche thing dayly experience witnesseth, and also Christ himself, when he commaundeth vs dayly to pray: Forgiue vs our trespasses, as we forgiue them that trespasse against vs. Salomon sayth: The iuste man sinneth seuen times in a day, and ryseth againe. For this difference is betwene, the children of God, & the children of the deuil. Matth. 6.

The

The children of the Deuill through stubbernesse doe sinne, and continue in their sinnes: but the children of GOD, doe sinne through infirmitie, and are sometime seduced, by the worlde, by their owne flesh, and by the Deuill: but they rise againe, and apprehende the right hande of GOD the father: that is to say, they imbrace, with a stedfast faith Iesus Christe.

The fifte benefite of Christe.

THe fifte benefite of Christe, whereunto al these former are directed, is, FINALL, DELIVERANCE, and REDEMPTION, so, that afterwarde no manner of euill, either of the worlde, the flesh, the deuill, or any other thing, either in Heauen, in earth, or in hel, is to be feared. This finall Redemption is called in the Scripture, SALVATION, wherevnto, GOD, in the beginning created man, and afterwarde, by the death, and passion of his Sonne, redeemed him. This Saluation hath foure conditions.

The firste is: That wee are vtterly deliuered, from all miserie, aduersitie, and euils.

The seconde is: That heereafter, wee may not feare of any euill to come vnto vs.

The third is: That wee obtaine so great good things, that we are not able to wish greater.

The fourth is: That wee inioye these good things FOR EVER: without all impediment and

and mutation.

This Saluation with her Conditions, we obtaine in Christe alone.

These fiue benefites of Iesu Christe already rekened: these two names, IESVS, and CHRIST, do contain. The first name, sheweth him to be GOD and MAN, and the Sauiour of the worlde. The other sheweth, by what meanes he is the Sauiour. For CHRIST, that is to say, annointed: sheweth that Christ, is A PRIEST, A KING, and A PROPHET. A Priest, which by his sacrifice wipeth out our sinnes, by his prayer maketh intercession to our heauenly father for vs: and by his innocencie sanctifyeth vs. A Prophet, whiche teacheth vs the way of saluation: And lastly, a King, which taketh vs out of the kingdome of the Deuill, and leadeth vs into saluation, and ioy of life euerlastinge.

Of the sixt point or Chapter.

THE sixte thinge which I proponed, to bee knowen, of our Lorde Iesu Christe, is, of the applycation of his benefits: namely, How wee (beeing made partakers of them) are brought vnto euerlastinge blessednesse.

Our Lord, and Sauiour Iesus Christe, beeing moued, through his deuine goodnesse towarde vs, and with a feruent care of our saluation: maketh vs partakers of his benefits: By the Gospell: by Faith, and By the holy Sacraments,

with whiche the holy Ghoste is effectually present, and giuen. Of these three instruments ordeyned by GOD, I will speake in order.

The first is THE GOSPEL, which he hath commaunded to be promulged through ỹ whole circle of the worlde: by the ministery whereof he is effectuall, through the holy Ghost, and (out of all mankinde) gathereth vnto himselfe, a church, which he gouerneth, and conserueth, by the doctrine of the Gospel, the Sacraments, Discipline, and Ceremonies; so, that wheresoeuer these foure (the foundation beeing vncorrupt) are found sound, & perfect, there must of necessitie, be the Christian congregation, although in that outward company, certaine dead members be adioyned, whiche doe boast of the title of the Church in vaine.

In this his Church, Christe offereth, (by the ministery of the gospel) his Grace to all men, according to this his commaundement: Go yee into all the world, & preach the gospel to al creatures. Mar. 16.

Item: Luke. 24. Repentance and remission of sinnes must be preached in my name, to all nations. Therfore, when thou hearest (by this voice of the gospel) forgiuenesse of sinnes, and life euerlasting through Christe, to be offred vnto thee, thinke thus in thy minde with thy selfe: Heere Christe offreth me Grace, and Saluation in his woorde, which he himselfe, by the voyce of a man speaketh vnto me: If I therfore shall obey vnto the same, it turneth to my saluatiō: but if I shall shew my selfe disobedient to this his voyce: this hearing (vnlesse I repēt) turneth to my destruction)

and

and condempnation. For, euen as a murtherer guiltie of death, contemning the fauour, whiche he heareth to be offered vnto him, of a moſt merciful king, calleth vnto himſelf ẏ more greeuous punishment: ſo in likecaſe if, any hearing the goſpel of grace, imbraceth not ẏ ſame, is to himſelfe the author, of heauier punishment, and condemnation. Diligence is therfore to be giuen of all Chriſtians, that with high reuerence, and attention they may heare, the healthfull Goſpell of Chriſt, and by faith imbracing the ſame, declare themſelues thankful, towardes our Lorde and Sauiour Jeſus Chriſte. I will in this place ſet downe, a breefe definition of the Goſpel.

The GOSPEL (as I may ſpeake in fewe words) is, a vniuerſall preaching of Repentaunce, and remiſſion of ſinnes, in the name of Chriſte. As he himſelfe ſaith: So it is written, & ſo it behoued Chriſt to ſuffer, and riſe againe, from death the third day, and repentance, and remiſſion of ſinnes among all nations to be preached in his name. What the Goſpel is. Luke. 24.

This preaching, Chriſte calleth, The Gopell, (that is to ſay) A ioyfull meſſage, by the which are offered vnto all men beleeuing in him, aſwel Jewes, as Gentiles, theſe good things: namely, deliuerance from the curſe of the law, and the wrath of GOD: Remiſſion of ſinnes: ſaluation, and life euerlaſting, and that without all merite of man, for his death, & paſſion, that whoſoeuer are made partakers of theſe benefites, might with heart, mouth, and life, ſet forth the honour of GOD.

This definition of the GOSPEL, contayneth foure members: The first is: The vniuersall commaundement of GOD, to all men, which who so will not heare, contemneth God, and maketh himselfe giltie againe, of death euerlasting.

1.

2. The second is: That as the Gospel doth offer vnto men, forgiuenesse of sinnes, righteousnesse, saluation, and eternall life: so they, whosoeuer shall not receiue the same, doe remaine in sinne, vnrighteousnesse, condemnation, and eternall death.

3. The thirde is: That these benefits are offered freely vnto all men, without al respect of persons, nations, and humane conditions. For Christe would haue all men saued, as many as desyre to obtayne saluation, leaste any shoulde despayre, eyther for his owne vnworthynes, or multitude of his sinnes.

4. The fourth sheweth, To whome these good things doe come: namely, to those, which in a true fayth, turne themselues vnto GOD, as now shalbe further said touching the same. Let these things suffice concerning the firste instrument, namely, the GOSPELL, by the ministerye whereof GOD offereth saluation to all men. It is at large saide before, How the lawe is to vs, a Scholemaister vnto Christe, whiche deliuereth vs from the curse of the lawe. Galla. 3.

The seconde meane whereby Christe applyeth his benefits vnto vs is FAITH. For, euen as on Christes part, the Gospell is in steade of a hand, by which he reacheth foorth his benefits vnto

vnto vs: so, on our parte, Faith is in place of a hand, whiche receiueth Christe, beeing offred, with all his benefits.

But, that it may bee vnderstoode, what the true nature of Faith is, I will first set downe so manifest a definition of the same, that doubte may be lefte vnto no man, what the true, and Christian faith is.

Furthermore, I will rehearce, the naturall properties of Faith, by whiche euery one may easely perceiue, whether he hath the true, and naturall fayth, or no. When Iohn Baptist pronounceth him which beleeueth in the Sonne, to haue eternall life, he giueth warning, that the same is not els where to be sought. For hee which hath the sonne, hath the way to euerlasting life. The sonne is the VVay, as he himself saith: I am the way. Moreouer, He which hath the Sonne, hath the gate of life, according to that saying: I am the doore. Furthermore, hee which hath the sonne, hath the merit of eternall life. For, the sonne did not merit eternall life for himselfe, to whom, by right, it was due: but for his, (that is to say) for those whiche beleeue in him. Besides this, he which hath the Sonne, hath, with the Sonne all things. For, he which spared not his owne sonne, but gaue him for vs all: how should hee not also giue vs all things with him? To conclude, hee whiche hath the sonne, is one with him: therfore, it can not bee, but he is veryly, and with the Sonne heyre of eternall life. He which hath the sonne, hath eter-

Iohn. 3.

Rom. 8.

nall life it ſelfe, as hee himſelfe ſayth, I am the lyfe.

Therefore, whether thou ſeekeſt the way of life, or, the Doore, or, the merite, or, the Fountaine, and Lord, or euerlaſting life it ſelfe: thou haſte euery one of theſe in the Sonne, when thou beleeueſt in him. And contrarywiſe: Hee which beleeueth not in the Sonne, ſhall not ſee life, but the wrath of GOD abydeth vpon him. Iohn. 3.

Heereby we may eſteeme, what the excellencie, and vtilitie of Fayth is, whiche no man can obtayne, but hee, whiche beeing firſt admoniſhed (by the Lawe) of his ſinne: doth feele the greatneſſe of the anger of GOD, and iuſte condempnation.

Therefore, the Scripture teacheth vs to be ſory for our ſinne, ſo that we would, that we had neuer ſinned, or offended GOD: and that we ſhould feele, a true greefe, & ſorrowe of heart for our ſinnes committed. Hee which is gone ſo farre forwarde, hee at the length rightly acknowledgeth, how ioyfull that meſſage of the Goſpell is, which offereth to the beleeuers, Remiſſion of ſinnes, the fauour of GOD, Righteouſneſſe, and life euerlaſting.

But, what is FAITH? Theſe two manners of ſpeaking, namely: To beeleeue in Chriſt: And, To beleeue in the name of Chriſte, will plainly declare vnto vs, the ſubſtance of Fayth.

The former ſentence, namely, To beleeue in Chriſte, ſheweth, Chriſte onely to be the obiect of Fayth, or ſure confidence: ſo, that Saluation is

not

not to be hoped for, but in him alone.

The latter, namely, To beleeue in the name of Christe, sheweth the qualitie of Fayth, (that is to say) that our confidence in Christe, should be such, as his name is in the Gospell, and as his doinges are, which testifie of him.

When as Christe therefore, is in the Gospell named the Sauiour of all whiche beleeue in him, very GOD, very MAN, one true and eternall person, and, the Lambe of GOD, taking away the sinnes of the worlde: And many examples doe testifye, that the doinges of Christe, doe aunswere vnto this honourable name, (as the example of the Theefe vpon the Crosse, the example of Mary Magdalen, of Paule, Peeter, and innumerable others) it appeareth: that, true Fayth in CHRISTE is, A liuely, and constant confidence of the heart, whereby it is surely decreede, that CHRISTE is the Sauiour of all those whiche beleeue in him, as hee whiche is able to bring to passe all thinges whiche hee will, as GOD: whiche wylleth the beste vnto vs, as MAN, by the societie of nature ioyned vnto vs: whiche muste, as the Mediatour betwene GOD, and vs, appointed of the Father: whiche hath giuen himselfe a pryce of redemption for vs, that euery one whiche beleeueth, might bee cleansed from Sinne by his bloode, might bee iustifyed by his obedyence, regenerated to euerlastinge lyfe, by his spirite, through the vnmeasurable mercie of GOD the Father, which so loued the worlde, that hee woulde giue his onely begotten Sonne, that. The definition of the liuely and iustifying Fayth. Iohn. 3.

that ALL VVHICHE BELEEVE IN HIM, ſhould not periſh, but haue life euerlaſting.

This fuller deſcription of a conſtant faythe, may bee drawne more narowe, and that out of the words of Iohn Baptiſt: (Hee which beleeueth in the Sonne, hath eternall life): **in this manner:** Faith is a knowledge of Chriſte, and a ſure cõfidence of obtayning eternall life through him.

Luke. 23. **Such was the faith of the Theefe vpon the croſſe, which from a ſure truſt ſayde:** Remember me Lorde, when thou commeſt into thy kingdome: **To whom it was anſwered of the Lord:** This day ſhalt thou be with me in Paradice. **Such was the faith of the ſinfull woman in the 7. of** Luke, **which heard of the Lord:** Thy faith hath ſaued thee. **In like manner of the** Publicane, Luke **the 18. praying on this wiſe:** God bee merciſull vnto me a ſinner: **And of** Dauid, Pſal. 25. Be merciſull vnto my ſinne (O Lord) for thy name ſake. **All theſe doe agree to the rule in** Pſal. 2. Bleſſed are all they which put their truſt in him.

A generall rule.

Now, after that we haue deſcribed FAITH, **we wil recite fiue properties of ỹ ſame: by which, as by infallible notes, euery one may knowe, whether he hath the** True Faith, **or no.**

1 **The firſt propertie of faith is:** That it is felte in the heart.

2 **The ſecond is:** That it offereth it ſelfe to bee ſeene, in the outwarde deedes.

3 **The third is:** That it ſuffereth it ſelfe to be tryed vnder the Croſſe.

4 **The fourth:** That it ouercõmeth the world.

The

5. The fift: That it perſeuereth vnto the ende, which is (as Peter witneſſeth) The ſaluation of Soules. 1. Pet. 1.

The firſt propertie of Faith is this: That it liueth in the heart of man, ſo, that there may bee felte, an vnſpeakeable conſolation, againſt the malediction of the lawe, the power of death, and the tyrannie of the Deuill: that there may bee felte, a ioy, vnable to be tolde, of the forgiueneſſe of ſinnes, and a ſpirituall ſecuritie, of the fauour, and freendſhip of God: that the dwelling of the holy Ghoſte, and his preſence in the heart of the man, may be perceiued: that the force of the holy Ghoſte, ſtirring vp faythe to call vpon God, may be perceiued: that a burning deſire, to obey the will of God, and to reſiſt the Deuil may bee perceiued: that a ſpirituall ioy of the beginning of the life eternall may bee felte: that thankfulneſſe towarde God, may be perceiued: Breefely, whereſoeuer a Chriſtian faith is in man, there it muſt needes be, that ſhe muſt ſhew foorth her ſelfe, by true godlyneſſe, by a holy purpoſe of liuing well, and by reioycing in the holy ghoſt.

Secondly, I affirme this to be the propertie of Faith: That in outwarde woorkes ſhee offereth her ſelfe, to be ſeene: For the outwarde woorkes doe beare witneſſe of the affections of the heart. Therefore Chriſte ſayth: By their frutes ye ſhall know them. It is therfore impoſſible, that whereſoeuer true faith flouriſheth in the heart, by the holy Ghoſte dwelling in the heart of man, that there ſhould not therewithall bee preſent, good

woorks testifying of the hart. These woorkes of faith, are in generall, to eschue euil, and to doe good: so, that faith be the foundation, the beginning, the leader, and gouernesse, of all vertues, and good actions. For first of all, Fayth is the piller, or foundation wherupon is stayed, and vpon the whiche is builded all obedience, vertue, and euery good woorke. Furthermore, it is the beginning, from which, as from a liuing fountain, the riuers of all honest woorkes, and doings, doe flowe out. Moreouer, It is the leader, whiche holdeth man in the right way, least hee shoulde decline either to the right hand, (that is to say) to good intentions of men (as they call them) which will worship God according to their owne deuises, and traditions: or, vnto the left, that is to say, to the woorkes of the Deuill, whereunto this worlde, with the members of the Deuil, hath wholy giuen, and bound it selfe.

Yea, Fayth beeing the Captaine of all vertue, and Christian woorks, neuer resteth it self, in any deede obiected, or set before it, before ỹ it heare this worde: So the mouth of the Lorde speaketh. Therfore Dauid through fayth prayeth in the 25. Psal. Shew me thy wayes (O Lord) and teach me thy pathes. And Psal. 119. he sayth: Blessed are the vndefiled in the way: that is, they whiche through faith shew obedience vnto GOD, so that they goe forward in the right way, declining neither to the right hand nor to the left. Last of all, faith is also the Gouernesse, directing the whole life of man, and all his woorks, to this marke: namely,

to

to the glory of God, the edificatiō of the church, and ỳ vtilitie of his neighbour. All these workes of faith, already remembred, may bee called backe, to these foure pointes following.

The first is, a declaration of godlynesse in the outward workes of this life: namely, in the congregatiō, & felowship of the Christians, to heare the word of God, and to cal vpon him, openly to professe thy faith, & vse the sacraments: In like maner with thy counsail, substance, and diligēce to set forwarde the glory of GOD, in such sorte, that thou maist be knowne, to bee earnestly affected in the busines, & cause of God. This is that, which Dauid saith Psal. 122. I was glad, when they said vnto me, we will go into the house of the Lorde. Item: Because of the house of the Lorde our GOD, I will seeke to doe thee good. In which wordes Dauid sheweth, that hee bent himselfe wholy vnto this thing, that his subiectes might vnderstand, that he went about this thing, with greatest indewor: that he might shew himself to be a minister of God, in the publique congregation of the godly. Which example of Dauid, it becōmeth kings, & princes, magistrats, & subiects, to imitate, that by this meanes, they might declare, their faith and pietie, towardes God.

The seconde is: The innocencie of the priuate life, so, that euery one of vs, euen when he is alone, doe thinke himselfe, to be conuersaunte in the sight of God, and therefore, to abstayne from all wantonnesse, and iniquitie. Herof it is, ἀσέλγεια.
that God sayd to Abraham: VValke before mee.

For, God doth not onely see those thinges, which are set forth to the sunne light: but, hee also looketh into the inwarde cogitations of the hearte.

The third is, Iustice, and Loue, to be exercised indifferently, towardes all men: So that euery man doe, with a good conscience, the dutie of his vocation, that the inferiours to their magistrate, and to others placed in authoritie, doe yeelde due reuerence, and obedience: againe, the superiours and potentates, doe, with counsaile, and diligence, assist their equals, and with a fatherly care, and discipline defend their subiects: and moreouer, as much as in them is, comforte the afflicted, and releeue, with their plentie, the poores necessitie: yea, doubtlesse, they should esteeme al men, to be members with them in our Lord Iesu Christe. And, therefore, let them be of this minde towardes others, that whatsoeuer they would to be doone to themselues, the same they should do to them: and neuer wittingly, and willingly, by any meanes, through iniury and iniustice oppresse others: Breefely: that thou doe liue in such wise among men, that thou maist haue among all men, an honest testimonie of the fayth, and life of a Christian.

The fourth is: Diligence in eche mans vocation, whether it bee in the Church, or in the household, or in the common wealth, or in what soeuer kinde of office, which beeing, with fidelitie, and honestie performed, doth serue to the commoditie of the weale publique, and common

societie

societie. In this behalfe, the rule of Paule Rom. 12
is to be followed, by whiche he commaundeth euery man, to shewe in his office, faithfulnesse, and diligence. And, that no man should forsake, his lawfull vocation, both Paule and Iohn Baptist doe giue counsaile: the Commandement of Paule is this: Let euery man abide in that vocation, 1. Cor. 7.
to the which he is called. Iohn counsayleth: that euery one bee iust in his calling: When the Romane souldiers flocked together vnto him, that they might be baptized of him, and demaunded, what they should doe: he bad them not forsake their offices of warfare, or withdrawe themselues into the wildernesse, or, to put a Coule vpon them, the common couering of slouthfull vnthrifts: but he answered vnto them: Hurte not, Luke. 1.
nor quarell with no man, and be content with your wages.

Beholde here, what fruites of faith among men, Iohn requireth of the Souldiers. Let euery Christian set before himselfe this example, euery one in his kinde of life: neither let them vniustly oppresse any man, but rather bestow their diligence, to doe iustly the workes of their vocation, which may be accomplished, with the commoditie and, and vtilitie of others. I wil therfore collect fiue things, as it were poynts, to the whiche euery one ought to haue respect, in his vocation, that he wander not out of the way.

FIRST: Let the vocation be grounded vpon the worde of GOD, according vnto this rule: Euery office promoting the glory of GOD, and

making to the vpholding & beautifiyng of the ſtates ordayned by God, (as the politicall, œconomicall and Eccleſiaſtical ſtates) is commaunded by the firſt and fourth Commaundements.

Secondly: Fayth and Charitie, are the rules of all actions, in eche vocation.

Thirdly: If any aduerſitie chaunce: we muſt looke back to the word of God, where vpon the vocation is founded, and from thence conſolation is to be required.

Fourthly: let the vocation, be alwayes referred to the glorye of God, and the profit of the common wealth, wherein eche man liueth.

Fiftly: God is to be continually called vpon, for, whether the vocation be more honorable, or more profitable: without the ayde of God, nothing can be either hapily begun, or brought to perfection. All theſe things Dauid in the 37. Pſal. comprehendeth, in theſe wordes: Hope thou in the Lorde, and be doing good, dwell in the land, and verely, thou ſhalt be fedde.

Some read Et victum quere honeſte.

The thirde inſtrument, or meane, whereby Chriſte applyeth his benefits vnto vs, are, the Sacraments, and ſeales of his grace, and will. But, before that I come to ỹ handling of the ſacraments of the new Teſtament, I will weigh two things, moſte neceſſary to be knowne. The firſt is, What the cuſtome of God hath beene in opening his will vnto men. The other: Why God hath giuen to the ſignes, and ſacraments inſtituted by him, their names.

Firſt, therfore, it is to be knowne, that God, from

from the beginning of the worlde, hath accustomed to make open his wil, vnto men, by two meanes, namely, By manifest VVord, and By outward Signe: that by this meanes, he might assist the saluation of man.

When God had created Adam, and placed him in Paradise, he opened his will vnto him, by expresse worde, to the which he added, a double signe, namely, the tree of life, & the tree of knowledge of good, and euil: so that if he did obay the worde, he should not waxe olde, but should eate of the tree of life, & liue blessed for euer: but if he did transgresse the cõmandement of God, & eate of the forbidden tre of knowledge, he should die.

To Abraham likewise he proponed his worde, wherunto he adioyned the externall signe of circumcisiõ, which he called his couenant. Furthermore, he promised vnto Moses, ꝑ he would bring his people out of the seruitude of Egypt into the land of promise: to this his promise, he added a signe: namely, the paschall Lamb. Afterwarde God promised, ꝑ he would giue vnto his people the lande of Canaan to possesse, as long as they should obey him, & kepe his testament, & his couenant: to this his word, he also added an outward signe, namely, ꝑ blood of the red Cow, wherwith the Priest sprinkled the people, and many other signes which he named by ꝑ name of couenant. Altogether after the same manner, Christ in the new Testament, promiseth to the beleuers, forgiuenesse of sinnes, and regeneratiõ by the holy ghost, & addeth an outwarde signe, which in the scripture is called The Baptisme of Repentance.

He

He promiseth also that he would offer his body, vpon the Altar of the Crosse, and shed his blood for the remission of sinnes: and heere hee also adioyneth an outwarde signe, which he nameth his body, and blood, and the newe Testament. And so it is manifest, what custome God hath kept, in opening his wil vnto men, namely, BY VVORDE, and BY SIGNE: bothe which he hath set foorth, to be perceiued with the minde, and sences, that we might be the easilyer and fullier of his wil instructed.

Secondly: It is to be considered, why God hath giuen to the Sacramentall Signes, the names of the thinges themselues, for whose cause the Sacraments are instituted. Doubtlesse, for this cause: that when wee doe vse the outwarde signes, wee should lift vp the eyes of Faith, to the cõtemplation of ỹ heauenly things, of which the outwarde signes haue obtayned their names. When Abraham circumcised his sonne, the name set vpon Circumcision, by God, (wherwith, he named the same, his couenaunt with Abraham, and his seedes,) came into his minde. And Moses when he sprinkled the people with the blood of the red Cowe, thought vpon the name of TESTAMENT: whiche God had giuen vnto this signe. So in like manner, our Baptisme, is called, The Baptisme of Repentance: that wee might lifte vp the eyes of our hart, from the element of water, to the promise, wherewith GOD sealeth vnto the repentant, his MERCIE and GRACE. For whiche cause

cause, Baptisme is called, the Fountaine of Regeneration: that we might consider, that those which are baptized, are spiritually borne again, by the holy Ghoste. After the same manner Bread is named, the body of Christe, and wine the blood of Christ, in the Lords his supper: because they doe note foorth, that secret meate, which Christe, reacheth foorth, vnder the bread, and wine. To be short: God of his infinite wisdome hath giuen to the Signes, and Sacramentes, the names of the spirituall things, and giftes which by the Sacraments are signifyed: that wee should not stick in those things, which are seene with the eyes only, but in those things rather, whiche Fayth seeth, and beholdeth in the Sacraments. Iohn. 3.

After that wee haue expounded these two things of the substance of the Sacramentes in generall: wee may now be the easilyer brought vnto the knowledge of the Sacraments of the new Testament, of which I will now speake in order.

Of the Sacrament of *Baptisme*.

That wee may the more profitably vnderstand the reason of our Baptisme: let vs heere in the beginning, see the cause why our Lorde Iesus Christe would be baptized.

Why Christe would be baptized, aswell the

voice of the father from heauen vpon him, doth shew: as also, the appearing of the holy Ghost,
Matth 3. doone in the shape of a Doue.

The voyce of the Father vpon Christe, nowe newly baptized, was this: This is my beeloued Sonne, in whome I am well pleased. Of this voice, Baptisme witnesseth. For, this is the cheefe, and principall end of baptisme: that it is a testimonie, or seale of the fauour of GOD, towarde the Baptized. It is therefore to be noted, that wee which are cloathed with Christe, through Baptisme: are gratefull, and acceptable vnto God, through Christ. Wherunto Paule also hath respect, Ephe. 1. when hee sayth: VVee are beloued, in the beloued: Yea, God himselfe sayth: In
Matth. 3. him I am pleased.

CHRISTE therefore, would be baptized, and vse this outwarde seale of the grace of God: that (according to the voyce of the father) we which are baptized, and ingrafted into his body, by Baptisme, may knowe, that we haue GOD mercifull, and pleased, through Christe. Therefore all the efficacie of our Baptisme dependeth on Christe.

The appearing of the holy Ghost, in the shape of a Doue, signifieth that spirituall Baptisme, wherwith Christ doth inwardly baptize: When the minister of God worketh the outward Baptisme of water, according to the commaundement of Christ. This is that which Iohn Baptist saith: I baptize you with water: but amongst you standeth one, which baptizeth with the holy Ghost.

That

That the holy Ghoſte appeareth in the ſhape of a Doue: the ſame is a ſhewing of peace, and reconciliation, made betweene God, & the partie baptized: that therewithall we might be admoniſhed, what the Arke of Noah did ſignifye, out of which the Doue beeing ſent, returned, bringing a Braunche of an Oliue. Heereof, therefore wee make vp the definition of Baptiſme, in this manner:

BAPTISME is an outwarde ſigne, ſignifying the inwarde Baptiſme, which Chriſte woorketh by his holie Spirite, to ſeale in VS, THE MERCY, and GRACE of God. What Bapt. is.

Furthermore, that we may, with the more frute, be occupyed, in the meditation of this our Baptiſme: a threefolde ſignifycation of the ſame is to be obſerued.

The firſt is: that Baptiſme is, A teſtimony of Grace.

The ſecond is: that it is, A Symbole, (or token) of ſecret and ſpirituall things.

The third is: that it is the Cogniſance of our outwarde profeſſion, and Chriſtianitie. Of this threefolde ſignifycation of Baptiſme, I will ſpeake in order.

Firſte, that Baptiſme is A teſtimonie of Grace, wee haue proued before. For, it is an outwarde ſeale of the grace of God, teſtifying, that the partie which is baptized, is ſanctifyed, and (as a ſacrifice) conſecrated vnto GOD: who regenerateth vs, beeing cleanſed and ſeperated, from the deuil, & his ſocietie, that we may

be made new men, yea, the sonnes of God himselfe, whome he adopteth in his beloued sonne, our Lorde Jesu Christe.

Secondly: Baptisme is A Symbole, (or token) of things, which by his proportion, or comparison teacheth vs. Whereof Augustine saith: If Sacraments had not a certaine cõparison with those things whereof they be Sacramentes, they were no Sacramentes at all. So our Baptisme, in the which, man is dipped vnder the water, and is drawne foorth againe, hath his spirituall signification, for whiche, it is called, A Symbole, or token of things.

August. Epist. 23.

Baptisme is A Symbole or token of two thinges, cheefely: namely, Of the doinges of Christe: And of our dutie.

Concerning the doinges of Christe, it teacheth vs foure things: namely.

VVhat hee hath doone:
VVhy hee hath doone:
VVhat he doth to them which are baptized:
And moreouer, what he wil doe vnto them.

How then, doth Baptisme teache vs, VVhat Christ hath doone? It putteth vs in minde of the history of the three dayes, namely, of the day of the preparation, in which Christe suffred: And of the Saboth, in whiche Christe rested in the Sepulchre: And of the day of Easter, in the which, Christe, (hauing ouercome death) rose from the dead.

Paraſceues.

Therefore, Christe calleth, his death, buriall, and Resurrection, BAPTISME, Marke. 10.

where

where the sonnes of Zebedee, Iames, and Iohn, required, that the one might sit on the righte hand of Christe, the other on the left, in his glory: to whome Christe answereth: Are ye able to drinke of the Cup, which I shall drinke of, and to be baptized with the Baptisme, wherewith I am baptized? As though the Lorde shoulde say: yee all aspire to ioy, and glory, but ye must of necessitie suffer somewhat, before that it shalbe lawful to inioy this glory, and gladnesse. Moste bitter death falleth in, ouer whome we must triumph, before we come vnto this glory. Therfore, to be sprinkled with the water in Baptisme, noteth foorth the death of Christe: to tary vnder the water, shadoweth foorth his buriall. To bee drawne from the water: representeth the glorious Resurrection of Christe. As often therfore, as we remember our baptisme, or be present at the Baptisme of others: let vs call to minde the history of the three dayes, Of the Death, Buriall, and Resurrection of Christe.

But if you demaunde, VVhy Christe hath doone this? Paul answereth, and in two woords knitteth together the whole matter, in Rom. 4. Christe (sayth he) dyed FOR OVR SINNES, and was raised againe, FOR OVR IVSTIFICATION. For, as Christe, by the merite of his death, wypeth out our iniquities: and by his blood cleanseth our consciences from all mortall sinne: So, in like maner, by his resurrectiō from death, he declareth himselfe to be righteous, and in all respectes perfectly pure, according to the lawe of

God. Therfore Dauid in the 16. Psal. sayth: Thou shalt not leaue my soule in hel, neither shalt thou suffer thine holy one, to see corruption. Christe also meaneth the same thing, when he saith in Ioh. 16 The holy Ghost shall reprehend the world of Righteousnesse, because I go to the father: that is to say, Herode, Pilate, and the Iewes, deny me to be righteous, and without all sinne: but when they shall see me, not to be ouercome of death: my resurrectiō from death, shalbe a testimony of my righteousnesse, before them. For that cause Paule Rom. 4. saith: Hee was raysed againe for our iustifycation: that is to say: that by his rising againe he might declare his owne righteousnesse, which righteousnesse, he giueth, and imputeth vnto all those which beleeue in him.

Furthermore, VVhat Christe doth in Baptisme Mat. 3. Iohn sheweth saying: He baptizeth with the holy Ghoste, and with fyer. And Paule, when he saith: Ephe. 5. He cleanseth vs in the fountaine of water, through the worde. Whereas Iohn affirmeth, Christe, to baptise, VVith the HOLIE GHOST, and VVith FYER: he sheweth that Christe giueth in Baptisme, the holye Ghoste: who, by his presence is effectuall, in the worde, and Baptisme.

What the holy Ghost worketh in the partie which is baptized, according to the commandement of Christ: is shewed by the word, Fyer: For as the Fyer altereth things sometimes by burning out, sometimes by inflaming: So the holy Ghost, altereth man by regenerating, burneth out by mortifying the olde man: inflameth by quickening.

quickening, and rayſing vp the new man. And heereof it is, that Paule ſayth: Chriſte cleanſeth vs in the fountaine of water, through the word of life. Ephe. 5.

In which words hee ioyneth together three things, namely, Outwarde Baptiſme, which hee calleth The fountaine of water. Then, Chriſte, who cleanſeth vs inwardly with his blood, and holy ſpirit: And laſtly, The VVorde, that is, The promiſe of Chriſte, whereupon the whole efficatie of Baptiſme doth depend.

For, Baptiſme is not effectuall, for the water which the Miniſter of God ſprinckleth, neither for the words, which are recited by him: but all the force of Baptiſme floweth from the moſte ample promiſe of Chriſt: who (with his holy ſpirit, and with fier) baptizeth him, which, with the externall element of water, is ſprinkled.

But although this be the inſtitution, and ordinaunce of Chriſte: yet notwithſtanding, let vs not thinke, his hand to be ſhortened, to baptize ſpiritually without water, thoſe which are partakers of his promiſe, (that is to ſay) all the Infantes of the Chriſtians: and thoſe cheefely, whiche departing in the mothers woombe, doe not touche the outwarde Baptiſme. Therefore godly Parents ſhould not deſpayre of the ſaluation of ſuch Infantes, neither with vncomelyneſſe, and contempt, bury them in a grounde (which the common people call) not conſecrated: but let them ſurely perſuade themſelues, ꝑ theſe are in the ſame couenãt, with the children of Abraham, as Paule in Gallath. 3. plainely teacheth.

There-

* Such as came of his flesh.

Therfore, as * the fleshely children of Abraham, which departed this life, before the eight day of Circumcision: were not condemned: but by the vertue of the promise, and couenaunt of GOD, were saued: so, also after the same manner, the spirituall Children of Abraham, (that is to say) the infantes of all the Christians, are not condemned, if they decease before baptisme: but are saued by the efficatie of the promise of God, and by inuisible baptisme, wherewith Christe baptizeth them, who, (by his death, and precious blood) hath redeemed them.

With this consolation, let christian Parents lifte vp themselues, whose Children, departe hence, either in the mothers wombe, or shortly with after the birth, before they be made partakers of Baptisme. Yet, I would not, that any should heere of take occasion to protract to Baptisme of Infants: yea rather, I am an exhorter, that assoone as they be newe borne, they should haue a regarde to haue them sealed, with this outwarde Symbole (or token) of saluation, and therewithall to be assisted, with the prayers of the godly, whiche shall bee present at the Baptisme.

It remayneth now to be explycated, What Christe wil doe to those which are Baptized. This thing he himselfe sheweth in his last comaundement, which, ascending vnto heauen, he gaue to his Apostles in these wordes: Go, and Baptise all nations, whosoeuer beleueth, and is Baptized, shalbe saued, but he that beleeueth not, shalbe condemned.

For

For, euen as they whiche were in the Arke of Noah, were preserued from the flood: so, whosoeuer doth earnestly stick to the couenant of this outwarde Baptisme, are deliuered from the euerlasting flood, (that is to say) from the paines and torments of Hel, by IESVS CHRIST. Breefely, as he which is baptized is drawen frō the water, so Christe will take vs from all calamities, and bring vs into his kingdome, where, with him we shall reigne in all eternitie.

After that we haue sayd, How our Baptisme, is a Symbole, (or token) of the actions of Christ: we will now see, Howe it also admonisheth vs of our dutie (that is to say) what we should perfourme vnto GOD: what we owe vnto our selues, what we must suffer: And what we must looke for: How we must passe from miseryes to saluation: For of euery of these partes of our duetie, our Baptisme doth admonish vs.

But, VVhat shall we performe vnto GOD? This Christe teacheth vs, when hee sayth: Baptize them, In the name of the Father, and of the Sonne, and of the holy Ghoste. In which woordes, hee comprehendeth the principall end of Baptisme: which, (it were conuenient) we should alwayes, and continually haue in remembrance. For, this is the moste simple, and plaine meaning of these woordes: I Baptize thee, in the name of the Father, of the Sonne, and of the holy Ghost: that is to say: I Baptize thee to this ende cheefely: that thou shouldest acknowledge, confesse, inuocate, worship, and honour, this only true GOD, namely:

The Father, the Sonne and the holy Ghoſte: The Father, which ſo loued thee, ꝑ hee hath deliuered his owne only begotten ſonne, to death for thee: The Sonne, whiche dying for thee, cleanſeth thee from all ſinne, by his precious blood, ſhed vpon the Altar of the croſſe, for the forgiueneſſe of thy ſinnes, and, which, moreouer clothed thee with his righteouſnes, yea, maketh thee a member of his owne body, ſo that by his meanes, thou art called the ſonne of God. The holy Ghoſt alſo, who regenerateth, and ſanctifyeth thee vnto life eternall: that, thou beeing knit vnto God, mayſt with him inioy ſaluation, without end. This is the moſt ſimple (and plaine) ſentence, of ꝑ words of Baptiſme, which beeing gathered out of the holy ſcriptures, I comprehend in this one little forme of ſpeech: I Baptize thee, In the name. For in the worde (NAME) is contayned, bothe, a confeſſing of GOD: and beſide, whatſoeuer this Confeſſion requireth of man.

By theſe thinges it is eaſye to bee perceiued, what manner of couenant betweene God, and man, baptiſme is God promiſeth vnto man, forgiueneſſe of ſinnes, righteouſneſſe and euerlaſting life, and this his promiſe he ſealeth by Baptiſme, the partie which is baptized, doth againe, by faith, binde himſelf vnto God, and promiſeth that he will deny the Deuil, with all his workes: and, by a ſure faith, inuocatiō, worſhipping, fear, and, in all things, by due obedience, cleaue vnto GOD. For this cauſe Peter calleth Baptiſme, A COVENANT, wherin a mutuall promiſe is made

1. Pet. 3.

made, of God demaunding, and promising grace to the partie baptized: and againe of him which is Baptized, answering and affirming, that hee will constantly abyde, in the mutuall knot and couenant.

In the seconde place Baptisme warneth vs, VVhat we shoulde doe to our selues.

As we are dipped in the water of Baptisme, and tary vnder the water, and are drawen from thence againe: so we should mortifye sinne, and choke the vitious affections, desyres of sinne and corrupt concupiscences in vs, & rise againe in newnesse of life. Of this thing Paule Rom. 6. doth admonish vs, where he inueigheth against those, which supposed, that libertie to sinne was graunted, because that Paule had sayd, VVhere sinne did abounde, there Grace did more abounde: Whom hee confuteth with these woords: VVhat shall we say then, shall wee abide in sinne, that Grace may abounde? God forbidde. Howe shall we which are deade to sinne, (that is to say) (whose sinne is deade) liue any longer therein? Knowe yee not, that wee whiche are Baptized into IESVS CHRISTE, are Baptized to dye with him? (that is to say, we which are baptized doe, in Baptisme put on Christe, whose death doth effectually, kill, and keepe vnder sinne in vs, that it shoulde not reigne in vs.) VVee are therefore buryed together with him by Baptisme, for to dye, (that is, that sinne might bee deade in vs,) that euen as Christ was raysed vp frō death, by the glory of the father, so we also shoulde walke in newnesse of life. Rom. 6.

For, if we be ingraffed into death, like vnto him, so shall wee also bee partakers of his resurrection. Knowing this, that our olde man, (**that is, the corrupt nature**) is crucifyed with him, that the body of sinne might be abolished, (**that is, the corrupte affections**) that wee should no more bee seruants vnto sinne.

And so it appeareth, how Paule, **by the reason of our Baptisme teacheth vs, to mortifye sinne, to destroy the wicked concupiscences, and to walke in a newe life. Whereunto he also directeth the scope of his whole disputatiō, which he setteth downe in these wordes:** And so doe ye also esteeme your selues to be dead vnto sinne: But, to liue vnto GOD, in Christe Iesu our Lorde. Let not sinne therefore reigne in your mortall bodyes, that ye should obay thereunto by the lustes thereof. **As often therefore as the corruption of our nature, shall prouoke vs to sinne, let vs call to remembraunce our Baptisme, which admonisheth vs of innocencie of manners, and newonesse of life, to the glorye of** GOD, **through** IESVS CHRISTE.

THIRDLY, **Baptisme teacheth vs,** VVhat we must suffer. **For, euen as Christe, (whome, in Baptisme wee doe put on) was baptized with the crosse: so we also, as long as we remaine in this worlde, let vs prepare our selues, to the Crosse and aduersities.**

Yea, GOD **will by this meanes haue his adopted sonnes, to be made like to his onely begottē sonne: that they may reign together with**

him

him in his glory. This is that which Paule saith in Rom. 8. If wee be sonnes, then are we also heyres, the heyres I meane of God, and heyres annexed with Christe, so that if we suffer together with him, we shall also bee glorysyed together with him. Rom. 8.

And Paule addeth there this consolation, that the Crosse worketh for the best, to such as loue GOD. Of this crosse of the godly, he also speaketh in the Epistle to Timothie: VVhosoeuer (saith he) will liue godly, in our Lord Iesu Christe, shall suffer persecution. Timo.

The history of the Passion of our Lord Iesu Christ, setteth before vs, three kindes of crosses, vnto which may be referred, the diuerse sortes of all calamities, which may happen vnto man in this life.

The first Crosse, is the crosse of Christ, which is seene in the middle, betwene two others.

The second, is, of the Theefe, hanging on the right hand.

The third, of the Theefe hanging on the left hand.

Christe, (asmuch as concerneth his owne person) suffered, beeing innocent: but bothe these Theeues, suffred iustly, for their offences. But he which hanged at the right hand: repented vnder the Crosse, and beeing conuerted vnto Christe, obtayned comforte, and saluation. The other at the left hand, continued stifly in his malice, and dying without repentaunce was condemned.

After this same manner, it also goeth at this

this day. The greateſt parte of the godly Chriſtians, doe ſuffer perſecution for righteouſneſſe ſake, which happeneth to many holie Martyrs, whome Chriſte pronounceth bleſſed, in Matth. 5. Bleſſed (ſaith he) are they, which ſuffer perſecution for righteouſneſſe ſake, for theirs is the kingdome of heauen: Bleſſed are ye when men reuile you, and perſecute you, and ſhall falſely ſay all manner of euill againſt you for my ſake: Reioyce, and bee glad, for great is your reward in heauen: for ſo did they perſecute the prophets which haue beene before you.

Many doe alſo ſuffer, as the theefe, vpon the right hand. Theſe are they, which, for their certaine offences are puniſhed of God, namely, by taking away their goodes, Children, powers, helth, body: or els doe fall into the hands of the Magiſtrate, and are drawen vnto puniſhment, as alſo vnto this Theefe, it happened.

Theſe beeing oppreſſed with calamities, and puniſhments, do confeſſe, themſelues to be iuſtly puniſhed for their ſinnes, and flying vnto Chriſt, doe (with a firme faith) deſire forgiuenes of their offences. And by this meanes they obtaine pardon of God, whiche accepteth their croſſe as a ſacrifice pleaſant vnto him, through Jeſus Chriſte. The example of this Theefe, is, by the ſingular wiſdome of God, ſet downe before, all wretched ſinners, theeues, murtherers, and others whatſoeuer: whiche for their euill deedes are puniſhed: that the ſame might be an euident teſtimony of the fauour of God, wherewith he receiueth al, with howſoeuer infamous

kinde

kinde of punishment, they bee punished in the sight of the worlde, so that they, with a constant fayth, doe flye vnto Iesus Christe.

But, that the wretched offenders, whiche are to be punished for their offences, may know by what meane they may obtaine the fauoure of GOD: I will set downe certaine sure Articles according vnto whiche, they may directe their cogitations.

FIRST of all, the wretched sinner, which is to be punished for his manifest offences, shall not hypocritically make slender his sinne, neither by conferring of his sinne, with ỳ sinnes of other offenders, deceiue himselfe: but rather, he shall examine himselfe, and weigh (not in deceitful ballances) the heuinesse of his iniquitie. Let him consider who it is, whom he hath offended, namely, GOD, a righteous Iudge, from whom nothing can be hid: therefore, let him esteeme himselfe worthy, who deseruedly, (for the enormitie, and filthynesse of his sinne) is vnworthy, the name of a man.

Such manner of cogitations do breed in man, a knowledge of himselfe, and stirre vp a feeling, and taste, of the bitternesse of death, and hell.

SECONDLY: Least (feeling the sorrows of Hel,) he should despayre of the grace of God, for the greatnesse of his sinne: as Cayne, Iudas, Saule, and many others haue doone: these fiue things are to be thought vpon.

First: The promise, and good will of God, saying: I will not the death of a sinner, but that

hee may bee conuerted, and liue.

Furthermore: the commaundement of God, earnestly commaunding repentance, vnder the rigour of obedience, whiche all creatures are bounde to performe vnto him. O yee Sonnes of men (**sayth he**) turne ye vnto me. **Item:** Let euery one be turned from his wicked wayes. **And Christ**
Matth. 11. **sayth:** Come vnto mee, all yee which labour, and be heauily loden, and I will refreshe you.

Thirdly: Let him set before him, the death and passion of Jesus Christ, who, with his sufficient raunsome, hath made satisfaction, for the sinnes of all men. Augustine **sayth:** The mercy of GOD is greater, than the miserye of all sinnes.

Fourthly: Let him set before his eyes, the examples of those, whiche beeing conuerted, haue beene receiued into grace: as Adam, Dauid, Manasses, **the Theefe, and as many as euer haue required pardon: so, that God hath neuer reiected any, earnestly repenting.**

Fiftly: Let him consider, the testimonie of Grace, **namely:** Baptisme: **whereby God testifyeth that he will remit sinne to all those, whiche (by faith) turne themselues vnto him. It is written** Marck. 1. **that** Iohn **preached the Baptisme of Repentance, for the remission of sinnes: that is, he taught, Baptisme to be a testimonye, and seale, by whiche** GOD **testifyeth, that hee (without all respect of persons) remitteth sinne, to all those (whiche by faith) turne themselues vnto Jesus Christe.**

THIRDLY: **the wretched offender beeing exercised,**

exercised, with these fiue considerations, let him now giue place to the worde of God: by the efficatie wherof, (the holy Ghost working) the sparkle of Faith, is conceiued, in the heart of man.

FOVRTHLY: Faith beeing conceiued: forgiuenesse of sinnes is to bee desyred, for the precious blood of Christe, whiche he shed vppon the Altar of the Crosse, for the sinnes of the whole worlde. In this praying, faith (by little, and little) increaseth, and together therewith, man feelethin his heart the answere of the holy Ghoste, which bringeth to passe that he most assuredly persuadeth himselfe that all his offences are forgiuen him.

FIFTLY: Pardon of sinne in the sight of GOD, beeing obtayned: let him with a quiet minde submit himselfe, to the punishment deserued: and together therewith, let him desire of God, fortitude of minde, that he may patiently suffer the paines, layde iustly vpon him, for his wicked deedes: yea, let him also giue thankes vnto God, whiche hath drawen him to temporall punishments in this world: that he should flye from eternall condemnation: and that he should heere in the body be punished, that with the Theefe hee may commende his soule vnto God.

The thirde kinde of Crosse, whereof the history of the passion of Christe maketh mention is, The Crosse of the Theefe hanging at the lefte hand. After this manner they doe suffer, which repent not, neither call vpon God; but contemning

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ning the grace, and ſacrifice of Chriſte, do dye in deſperation, and are for euer condemned. They which in ſuch ſorte doo ſuffer for their offences, and fly not, by a ſure fayth, vnto God: this temporarie Croſſe, is vnto them, as foreſhowinges of the paynes eternall, wherewith they ſhalbee plagued, without all mitigation, and comforte in Hell with the Deuilles, and all the company of the condemned. Hetherto, we haue intreated of the three ſortes of Croſſes, wherof the hiſtory of the Paſſion of Chriſte, maketh mention.

Now, let vs moreouer ioyne heerevnto, a generall admonition: whiche may profit all the godly, in what ſoeuer manner they ſhalbe afflicted in this worlde.

Whoſoeuer is oppreſſed with the croſſe or calamitie, let him reſpecte theſe foure thinges in order.

In the Deuill, let him conſider, Lying and Murther.

In himſelfe let him weigh, Sinne, and VVretchedneſſe.

In GOD, let him reuerence, Iudgement and Mercie.

In the Goſpel let him ſeeke counſaile, & helpe.

First: Let him conſider in the Deuill, Lying, and Tyranny, who as by lying he ſlewe our firſt Parents: ſo now euery moment, with lying, and tyranny, hee lyeth in waite for all mankinde.

Peter.

For, (as Peter ſayth) Hee goeth aboute like a roring Lyon, ſeking whom he may deuoure. He verely ſeketh all, but he deuoureth only thoſe, whõe he

he intangleth in his snares of Lying. For this vncleane spirite continually indeuoureth, to make all other vncleane with him. Hee infecteth the minde with lying, and erronious doctrine: He shaketh the hearte, with the tempests of corrupt desyres: He bewitcheth the will, with the shadowe of commodytie: to conclude, he indeuoreth to defile, with wicked actes, the whole life of man, that he, that he at the length might haue man (beeing spiritually slaine) fellowe, and partaker of eternall damnation. This consideration of the study of this wicked spirite, the enemye of GOD, and mankinde: shoulde stirre vp an hatred of sinne, and breede in the mindes of men, an abhorring of the filthynesse thereof.

Secondly: Let him weigh Sinne, and wretchednesse in himselfe, in euen ballances, and let him thinke that the misery whiche he suffereth, is a deserued punishment, for his sinne. And, by the greatnesse of the misery, let him esteeme the enormitie, turpitude, & multitude of his sinnes. Let him consider, that hee by his sinne, hath offended the cheefest, and infinite goodnesse: wher of let him conclude, the present calamitie, to bee away to euerlasting misery, vnlesse he be otherwayes holpen. In this cogitation the whole man treembleth, of whiche thing we may see many examples, in many Psalmes, cheefely in those, whiche they call, the Penitentiall Psalmes, in whiche, Dauid plainely expresseth, the great dolors, and verations, wherewith,

as with tempestes, he is ouerwelmed for his sinnes.

Thirdly, Let him reuerence in God, Iudgement and Mercy. It is the parte of the most iust iudgement of God, to punish sinne in all men: but of his Mercy to punish, not to destroy, but ꝑ he might saue: so that we do not contemne the Medicine. Whereof Esaie saith: Trouble giueth vnderstanding. Item: The distresse wherein they cry, is a doctrine vnto them. Breefely, God punisheth By IVDGEMENT, that hee might saue By MERCIE: as it may bee seene in Psal. 51.

In the word of ꝑ Gospel, Let him seeke counsail and remedyes. The Gospell sendeth all afflicted sinners to this onely Physition Iesus Christe, which calleth vnto him, and saueth all offenders. This counsaile is moste excellent, because neither in Heauen, nor in earth, any is founde, which is able to heale the wounds of sin beside this onely Iesus Christe.

Furthermore: this very worde which giueth vs counsaile, doth also minister helpe vnto vs, and healeth the woundes of sinne, in such wise, that we may be holpen by Christ, so that we beleeue in him, and with a constant Fayth, pray with Dauid, saying: Heale me Lorde, and I shall be whole. In this place againe, are to be called back into our mindes, the fiue Articles, of whome mention is made a little before.

The Finall causes, wherefore GOD will haue his Church to bee subiecte to the Crosse,

are

are many, of which these are the cheefe.

First, that wee may learne, that those good things whiche God hath promised to his Children, are not to be looked for in this worlde: but that we should think of the true countrie, to the which we are called: so that wee might ease all the aduersities of this life, by the meditation of the ioy to come, and life euerlasting. For, if all things should succeed vnto the godly, in this life, according vnto their desires: they would not be affectioned with the desire of the good thinges promised by Christe.

Secondly: that, man, (by the Crosse, as by a bridle) may be restrayned: who, through the corruption of nature, is otherwise prone to sinne. Heereof the Psalmist sayth: Holde their chawes with bit, and bridle, which drawe not nigh vnto thee.

Thirdly: that the Crosse might be a sensible preaching of repentance. For, euen as the conscience assenteth to the law, reproouing sinne: so also by the Crosse, we are admonished to repent, that we may be saued.

Fourthly: That the crosse may ouerthrowe al mans presumption, and confidence of the flesh, and teach vs to cleaue with a firme fayth vnto GOD alone, and to call vpon him, according to his Commaundement: Call vpon me (sayth he) Psalm. in the day of tribulation, and I will deliuer thee, and thou shalt glorifie mee. Let these things suffice to be spoken touching the Crosse or calamitie, of which our Baptisme doth admonish vs.

IN

IN THE FOVRTH PLACE Baptisme teacheth vs what wee should looke for. For euen as the partie Baptised, (beeing sprinkled with the water) is drawen from the water, and as Christe himselfe (after his passion and death) entred into his glory: so wee also doe take our iourney from the straunge wandring of this world, vnto saluation, & life euerlasting: a moste euident testimonie wherof, Christe hath giuen, namely Baptisme, to all the beleeuers.

IN THE FIFT PLACE, Baptisme teacheth vs, that our life in this worlde, is nothing els than a Pilgrimage of three dayes. Wee suffer, we are buryed, and we shall ryse againe, at the sound of the last Trumpet, when Christe shall say, Arise yee Deade.

THE third signifycation, of Baptisme, wherof wee haue made mention aboue, is, that it is a Souldierly marcke (or Cognisance) whereby the Souldiours of Christe are knowen, whiche haue giuen their names vnto him, and taken an othe, that they will fight vnder his standerde, agaynst the Deuill, and his kingdome, namely, Sinne.

The Souldiours of Christe, are discerned, by foure notes, cheefely, from those whiche are in wages vnder their Captaine, the Deuill.

The first, and moste surest note of the Children of God is, Faith, inuisible, and onely knowen vnto God, with her priuy, and inwarde frutes in the heart of the man.

The seconde is, The open profession of Faith

in

in the mouth, before all the worlde.

The thirde is seene, In Godlynesse, and Honestie of life, when the Christian doth so order his life, that ꝑ same may be a manifest testimony of the faith which lyeth hid, in the heart of man.

The fourth is, the note of the body, namely, Baptisme, whereby we professe our selues, to be the seruãts of Christ. Heerunto also maketh the sacrament of the Lorde his Supper, whereof we will now speake a fewe wordes.

Of the supper of the Lord.

I Haue sayd before, that the Sacramentes of the new Testament, doe occupy the third place accommodating, or applying of the benefites of Christe. Forasmuch as we haue hetherto spoken of Baptisme, it remaineth now that we intreate of the other Sacrament, namely of The supper of the Lorde. God graunt that it may be to the glory of his name, and the wholesome instruction and profite of all the godly. I will remoue all, vnprofitable questions, and diuersities of opinions, which doe more hurte, then profit: and set downe onely those things, touching the most holy Supper of the Lorde, which I haue learned, and drawen out of the fountaines of the sacred Scripture. And that the same may be done to the greater fruit, & profit of the christian Reader: I will comprehend this whole doctrine, in a fewe, and certaine assured poyntes, & Articles.

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The firſte, and cheefeſt thing, that wee muſt knowe, concerning the Supper of the Lorde, inſtituted of Chriſte himſelfe, vnder the viſible Symboles of Bread and Wine, is: That Chriſte, (in the ſame night in which hee was betrayed) did inſtitute this Sacramente, that the ſame might bee (amongſt all his) an euerlaſting monument of his Paſſion, in whiche hee deliuered his body to death, and ſhed his blood vpon the Altar of the Croſſe, for many, for the remiſſion of ſinnes, as he himſelf ſaith: This is my body, whiche is giuen for you: This is my blood, which is ſhed for many, for the remiſſion of ſinnes. Item: Doe ye this in REMEMBRANCE of mee.

Secondly: The Supper of the Lorde teſtifyeth, that they which vſe the ſame rightly, are vnited, and as it were incorporated into Chriſt, and that ſpiritually, according to the woords of Paul. The Cup of bleſſing which we bleſſe, is it not the partaking of the blood of Chriſte? The Breade which wee breake is it not the participating of the body of Chriſt? That is to ſay, whoſoeuer doth eate the body of Chriſte, and drinke his blood, he (ſo that a lyuing faythe be not wanting) abydeth in Chriſte, and Chriſte in him. 1. Cor. 10.

Thirdly: the Supper of the Lord teacheth, a ſpirituall education in the body of Chriſte, which is accomplyſhed, whilſt we vſe his Supper. For, euen as we are, by the blood of Chriſte, cleanſed, and, by the holy Ghoſt in Baptiſme, regenerated: ſo wee beeing cleanſed, and regenerated, are ſpiritually fed, and nouriſhed, by the benefite

benefite of the body, and blood of Christ: rightly vsing the Supper of the Lord, according to his owne institution.

Fourthly: the Supper of the Lord is, a testimonie of the new Testamente, (that is to say) of A NEVV COVENANT, betweene God, and man, touching remission of sinnes, wherby God testifyeth that hee will receiue into fauour, and forgiue sinners, (for the merite of the death, & passion of Christ) to All which beleeue in HIM. Therfore he himselfe sayth: This Cup is the new Testament in my blood: that is, This Cuppe is a firme, and vnmoueable seale of the moste ample promise of god cõcerning ꝑ forgiuenes of sinnes.

Whosoeuer therefore, (with a true, and liuely faith) vseth this Sacrament: receiueth the testimonie of God himselfe: whereby he testifyeth, that he hath deliuered his sonne, shedding his blood vpon the Altar of the Crosse, for the remission of sinnes, that through him, as many as beleeue in him, may obtaine saluation.

Fiftly: The Supper of the Lord, admonisheth vs of the secret, and spirituall communion, whereby we, whiche doe partake this Sacrament together: are vnited, (as it were) into one body. Of which thing Paule saith: Because wee beeing many, are one bread, and ONE BODY: inasmuch as we are all partakers of one breade. 1. Cor. 10. This knitting of the Christians into one body, dependeth hereon: that we all, (as it is already said) are vnited to the body of Christe, by the partaking of his body, and blood.

Ia. Sixtly

Sixtly: The Supper of the Lord requireth, mutuall loue betweene the Communicantes: whereby the misticall members of the same body, (as we haue said) shoulde, with heart, word, and worke, performe duetyes one towardes the other. This Loue of Christian people, which, (from the head CHRISTE) floweth into the rest of the members (that is to say, the Citizens of his Church) doth not take away the degrees of persons, but rather confirmeth the diuersities of callings in the Congregation: of all whiche, there is one marke, namely, The Glory of God, and the commoditie of thy neighbour. Whosoeuer feeleth, not in his heart, the sparckle of this mutiall dilection, and, (without a purpose of well dooing to his member, (that is to say to his neighbour) commeth to the Supper of the Lorde: it were better for him, to abstaine vtterly from the Sacrament. For who would not affirme that manne to bee mad, and out of his minde, whiche would set his owne members at strife one with another amongest themselues, so that the handes might plucke, out the eyes, or cut of the feete? I woulde to GOD, that Christians could, after the same manner, marke their owne madnesse, whiche they doe manifestly betray, and showe forth, whilste (through mutuall hatreds, and contentions of minde,) they set themselues, one against another.

Seuenthly: The Supper of the Lord is a pledge, and signification of our resurrection, life, and eternall saluation, and that by the power of Christe

Christe risen againe from the dead. For, whatsoeuer hath beene hetherto spoken, of the Supper of the Lord, are al to be referred to this principall end: that they may bee vnto vs in steade of a pledge, & sealing of life euerlasting through Christe, whose members we are made. And so that is fulfilled which Christ saith: He which eateth my flesh, and drincketh my blood, hath eternall life, and I will rayse him vp in the last day. Iohn. 6.

By these Articles, which we haue brought a broade out of the holy Scripture, to the declaring of this doctrine of the supper of the Lorde: euery man may easily vnderstand, how needeful it is (with a high godlynesse of minde, and reuerence) to approch to this supper, & to proue him selfe, before he eate of this bread, or drinke of the Cup of the Lorde. For, (as Paule saith) He which eateth, and drincketh vnworthyly, eateth and drincketh his owne damnation, because he discerneth not the Lords body. 1. Cor. 10. Christ affirmeth the same thing of the Gospell: Hee which belecueth not (sayth he) shalbe condemned. Mar. 16.

And Augustine sayth of Baptisme: Euen as he whiche vnworthyly eateth the body of the Lorde, and drinketh his blood, eateth, and drincketh his omne damnation: so he which receiueth Baptisme vnwoorthily (which thing many Iewes doe at this day) receiueth to himself damnatiō, & not saluation.

Furthermore, Least any man shoulde communicate the Supper of the Lord, vnworthyly, let him followe, the counsayle of Paule 1. Corinth. 11. Let a man proue himselfe, and so let 1. Cor. 11.

him eate of that Bread and drinke of that Cuppe, for he which eateth and drinketh vnworthyly, eateth, and drinketh damnation to himselfe, not discerning the Lords body: (**that is to say**) **hee calleth vnto himselfe the punishment, and Iudgement of** GOD.

What therefore is the true manner of proouing himselfe? The same Paule **prescribeth**, 2. Cor. 13. **when he saith:** Try your selues whether ye be in faith or no, proue your owne selues. Knowe yee not your selues, that Iesus Christe is in you? **Hereby it appeareth that the true tryall of proouing consisteth in this, that a liuely faith bee truely felt, and the presence of Christe in vs, by the vertue of his spirit, stirring vs vp to the study of godlynesse. Briefely: he is truely prooued, which** (reuerently in the feare of GOD, **in true repentance, in true confidence, and with an holy purpose,**) **commeth to this Supper. And contrarywise, he which is without the true feare of God, and earnest repentance, and wanteth liuely fayth, and an holy purpose: the same eateth, and drinketh iudgement to himselfe bothe temporall, and eternall, vnlesse he be againe** (by faith in Iesus Christe) **conuerted. And I nothing doubt, but the greatest parte of moste heauy calamities, euery where reigning in many places, is therefore sente: because they bee so common which participate the supper of the Lord, without true, and earnest repentance.**

Paule **writeth, that the** Corinthyans **were plagued, because they touched vnreuerently the holy**

holy Supper: For this cause (sayth he) many are feeble and weake among you, and many are fallen a sleep: For if wee had iudged our selues, wee should not haue beene iudged: but when we are iudged of the Lorde, we are instructed, that we should not bee damned, with the worlde. 1.Cor.11.

I would to God, that many at this day, would not builde vpon a feeble foundation, and be much deceiued with their owne opinion: which then suppose themselues to come worthyly to the Supper of Christ, when they haue confessed their sinnes before the priest and obtayned absolution of him. He which beleeueth, him God absolueth for the death, and passion of Jesus Christe. For, he which beleeueth (saith Iohn) hath eternall life. If therefore the beleeuer hath eternall life, hee is also (without all doubt) absolued from all his sinnes. For, Absolution, is no other thing, than a deliuerance from sin, which is in the power of GOD alone. Iohn.3.

Therefore, the Ministers of the woord, cannot absolue him, (which is without the feare of God, a liuely faith, and a purpose of good liuing) from the least offence. And he which is such a one, & yet notwithstanding, dare require absolution of the Minister of the worde: to him (forasmuch as hee is before God a lyer, and before the Minister of God, an hypocrite) the absolution turneth vnto damnation. For, this outwarde absolution answereth to the faith, and purpose of the innermoste heart. The Priest is the minister of God, therefore let him behaue himselfe according to the commaundement of his Lord,

neither let him arrogate greater power vnto himselfe, then hee hath receiued of the Lorde. He hath power to shew foorth, aswell, remission of sinnes to all the beleeuers, as also euerlasting condempnation to those whiche turne not themselues vnto God. These are the keyes of the Church of Christe, so that if any Minister of the Gospel, should goe beyond these bounds, he shall not cary this rashnes, vnpunished of God.

What is then to be thought, of priuate confession, and outwarde absolution? There be many, and weightie causes, why the holy fathers did institute this talke, or Colloquie, whiche is had betweene the partie confessing, and the Minister of the woorde.

The first: that the rude, and ignoraunt, might be the more profitably instructed, beeing demanded, of euery principle of the Christian Religion. For, when as many, doe many yeeres, heare the holy preachings, & yet doe very little or nothing at all profit: such, verely shal with greater profit, talke together with the learned, and godlye minister of the woorde, whiche may inquire of what matters they stande in doubte, and may teache them those thinges, whereof they bee ignoraunt.

Meaning aswel the hearinge of the holye Scriptures, as the interpretatiō of them.

Secondly: That in this talking together, the profiting of the youth, and younge persons might bee tryed. For it is the parte of a good Pastour, not onely to teach openly: but also (accordinge to the example of Paule,) to make a tryall at home, how farre euery one of his hearers

rers haue gone forwarde in the course of godlynesse.

Thirdly: that a reason of the fayth might be required of those, of whose Fayth, and Religion, iust doubte might be had: and that vnto such as in any heresie were stubbernely obstinate, the Supper of the Lord should be prohibited.

Fourthly: that in this Colloquie, the doubtful consciences, and such as for the scruple of their sinnes were vnquieted, might by doctrine, counsaile, and consolation, be releeued.

Fifthly: that in this priuate talke, they might heare the voyce of the Gospell, pronouncing forgiuenes of sinnes to those which beleeue in Christe. For in asmuch as Christe sayth: Hee that heareth you, heareth mee: it is much auayleable to heare the Minister of the worde, (in the name of Christ according to his cõmandement) shewing foorth the remission of sinnes.

¶ *Priuate Absolution may be made in this manner.*

Because (my Brother) thou doost not only confesse thy selfe to be a sinner, and guiltie in the sight of God, And art sory that thou haste offended God, but also beleeuest the promise of the Gospel, concerning forgiuenesse of sinnes, namely, That vnto the beleeuer is giuen eternall life: I declare vnto thee (in the name of Christe) the forgiuenesse of thyne offences, In the name of the Father, of the Sonne, and of the holy Ghoste, Amen. Goe in peace, and sinne no more. Iohn 8.

Hetherto

Hetherto we haue heard, of the laſt thing, which I propounded was to bee conſidered in the Meſſiah, our Lorde IESV CHRISTE, namely: How we are made partakers of his benefites. But becauſe there be many founde, whiche protract repentance vnto the laſt breath of lyfe, I will yet ad hereunto, and declare two things.

Firſt: touching the cauſes, whiche ſhould inuite vs, to the ripening (or haſtening) of Repentaunce.

The other, by what meane a Chriſtian may perſeuer vnto the ende, that hee looſe not faith, and the benefites of Chriſte.

VVhat then ſhall inuite vs to the haſtening of Repentaunce.

Albeit there bee many, and moſte weightie cauſes, which ſhould moue vs, that we ſhould not delay repentance, which (alas for ſorowe) many doe at theſe dayes with great ſecuritie: yet notwithſtanding, I will at this ſeaſon bring foorth tenne Argumentes at the leaſte, wherby euery man may woorthyly bee moued, betymes to repent.

The firſt is, The vncertaine end of this life, For, no man knoweth in what howre, in what moment, or in what manner he ſhall departe from hence. This vncertaintie ſhoulde woorthyly moue vs to haſten repentaunce. Chriſte going about to exhorte his diſciples to watchfulneſſe, taketh an Argument hereof, when he ſayeth: VVatch, and pray, becauſe yee knowe neither the day nor the howre. And in Luke the 12. the Lorde propoun-

propoundeth a Parable of a rich man beeing careleſſe, and delaying Repentance.

The ground (**ſaith he**) of a certaine rich man, brought forth plentiful fruites, therfore he thought with himſelfe ſaying, what ſhall I doe, becauſe I haue not rowme wherein to gather my fruites together? and he ſayde, thus will I doe, I will deſtroy my Barnes, and builde greater, and thither will I gather together my fruites and my goods, and I will ſay vnto my ſoule: Soule, thou haſte much goodes layde vp in ſtore for many yeeres, take thine eaſe, eate, drincke, and be mery. But God ſayd vnto him, Thou foole, this night will they require againe thy ſoule from thee, whoſe then ſhall thoſe thinges bee which thou haſt prepared? **So is it with him that hoordeth vp riches to himſelfe, and is not riche towards** GOD. **Hereof afterwarde the Lord inferreth this:** But rather ſeeke yee the kingdome of GOD, and the righteouſneſſe thereof, and afterwards all other things ſhall be giuen vnto you. Luke. 12.

Item: In ſuch an hower as ye think not, will the Sonne of man come. **And** Auguſtine **ſaith:** God giueth thee a ſpace of amendement, but thou more loueſt delayment, than amendement: Thou draweſt the time a long, and of the mercy of GOD, thou promiſeſt vnto thy ſelfe many things: as though he whiche hath promiſed thee ſaluation through repentaunce, had alſo promiſed thee long lyfe, How knoweſt thou what the morrowe day will bringe foorth? Thou ſayeſt well in thine heart, when I ſhal amende me, God wil forgiue me all mine offences: VVe cannot deny, but that vnto the amended, and

conuerted, God hath promiſed fauour: But in what Prophet readeſt thou, that becauſe God hath promiſed fauoure to the amended, dooſt thou alſo reade, that he hath promiſed thee long lyfe?

This vncertaintie therefore of the tearme of this life, ſhould admoniſh vs of the ripening (or haſtening of repentance, leaſte ſooner then wee thinke, we fall vpon the darcke mountaines, as Ieremie ſpeaketh, and ſo be ouerwhelmed with the iuſte Iudgement of GOD. There haue been many which hoped, that they might continewe foorth their life vnto olde age: but in the middle flower of their age, they haue fallen downe flat. Many haue looked for a quiet ende of life: but haue periſhed in exile. Many haue purpoſed to haue the comforts of their freendes and acquayntaunce in the agonie of death: but they haue miſerablye periſhed amonge enemyes.

Many haue promiſed to themſelues a time, in which, (lying in their bed they would mourne, & repent: but they haue beene ſoudainly taken foorth of this life. Seneca very notably admoniſheth: when he ſayth: Truſte not to this quiet calme, for the Sea is turned backe agayne in a moment: and in the ſame day, where the ſhippes haue played, they haue beene drowned. Briefely: ſeeing no man knoweth whether he may call backe againe the breath ſente foorth of his noſethrils: they doe very foolishly, whiche (with the contumely of God) doe procraſtinate repentaunce, as

as if they had the momentes of time in their hands.

The seconde is: A moste pernitious heape of wicked offences, of the anger of God, and of punishmentes, is, (by delaying of repentaunce) gathered together. Whereof Paule Rom. 2. sayth: But thou after thy hardnesse, and heart which cannot repent, heapest vnto thy selfe, wrath, against the day of vengeaunce. For, the sinne, which is not suppressed by repentaunce, foorthwith, by the weight thereof, draweth into another, and againe from that into another: vntill an infinite heape of sinnes be layde together.

And as a moste naughtie roote, beeinge not plucked vp out of the grounde, doth continually growe, and budde, more, and more: Euen so sinne, when thou cherishest it, dooth get dayly new strength vnto it, vntill a monstrous flood of sinnes haue ouercome thee.

For he whiche in this sorte abuseth the mercie of GOD: is wicked agaynst GOD: as he which hath purposed to serue the Deuill a lōger time, than GOD. By this his securitie he also offendeth the Aungels of GOD. For as they doe reioyce at the repetaunce of the vngodly: so without doubte they are sorowfull for their vnrepentaunce. It greeueth them that so noble a Creature of God should perish through her owne faulte.

Hee is also cruell against himselfe. For hee will rather bee euill than good, or rather bee sicke than sounde, or rather bee the bondslaue

of Sathan, than the freeman of Christe, or rather be a begger in heauenly good things, than rich: Briefly, he wil rather perish, than be saued, than the which crueltie, doubtlesse none can bee greater. I ceasse to speake, that he is iniurious
Rom. 8. against the creatures of God: Whereof Paule affirmeth, that the creatures doe mourne, because the wicked doe abuse them, and doe wait for the freedome of the glory of the Children of God.

Oedipus perceiuing the incest committed with his owne mother, plucked out his owne eyes, that by this meanes he might at ỹ least, auoyde the sight of the Sunne, and all the creatures. For he sawe that all the creatures of God, were beholders of his vnspeakeable, and moste filthy wicked acte: and that they all, with one consent did condemne him. In like manner at this day whosoeuer doe liue wickedly, do perceiue themselues to bee accused of all the creatures before the tribunall seate of God.

The third is: The enstraunging of the minde from God, And finall Induration. For by howe much ỹ longer repentãce is differred: by so much is it become the harder. For euen as the matter goeth in the diseases of the body: so is it also in the disease of the minde, which is sinne. For, by how much the longer the medicine of the body is differred: by so much the disease is made the more daungerous, and is the hardlyar cured, yea sometime, through continuaunce it becommeth vncureable, as it appeereth in the disease

of

of a Canker: where if the malady bee not forthwith in the beginning kepte vnder by fire, or iron: it is to bee feared, least by little, and little, it will growe so strong, that it will vtterly take the man away. This is the same thing whiche Salomon sayth: A young man walking after his owne wayes, when he is olde, shall not goe backe from the same. And Ieremie sayth: If the man of India may chaunge his skinne, and the Cat of the Mountaine her spottes: ye also may doe well when yee haue doone euil. For daily custome is made another nature. This daunger of Induration should woorthyly moue vs to the ripening, (or hastening) of repentance.

Consuetudo diuturna, altera fit natura.

The fourth is: An euill conscience, than the which, there is nothing more greeuous, nothing more heauy, nothing more miserable. They whiche are delighted in the myre of sinne: are compelled, to beare about with them, this witnesse of their owne wickednesse. An euill conscience (sayth Bernarde) is her selfe a witnesse of our offences, she is the Iudge, she is the tormentour, she accuseth, she Iudgeth, she punisheth, she condemneth. Albeit the same be cut of for a time, and as it were, seared with an hot iron: yet notwithstanding she will sometimes shew foorth her selfe, and (if not before) yet (at the leaste) in the agonie of death, she wil be present as a thousand witnesses: she will accuse, she will condemne, she will punish. For, an euill conscience is a certaine diuine testimony, imprinted in the mindes of men, of the Iudgement heereafter to come vppon the obstinate, and

and of the punishments which they shall iustly sustayne.

The fifth is: Offence, and guiltinesse of the sinnes of others. For in an offence giuen, there is a double euill, namely, The deede, and the example. As through the fact by it selfe, the lawe of God is violated: so by the example thy neighboure is hurt, for imitation, or following therof. Heereof proceedeth that lamentable exclamation of Christ: VVo be vnto the man, by whom the offence cōmeth. And againe: He which offendeth one of these little ones, which beleeue in me: it were better for him, that a milstone were hanged about his neck, & that he were drowned in the depth of the sea. Paule pronounceth those to sin against Christe, & to destroy the weake brethren, which vse indifferent thinges with offence. But what is to be thought of him which (either through erronious doctrine, or wicked life) leadeth many into destruction? That so great wickednesses doe abounde in the worlde at this day, commeth it not hereof, that one thincketh that lawfull for him, which he seeth another doe? whom by and by another imitateth, and him another, vntill (through the scabbednesse of one member) the whole body almoste of the Church beeing infected is deformed.

The sixth is: The priuation of spirituall riches, of which, onely the holie in the Church of Christ are partakers. For, so longe as manne lyueth without repentance, hee is without the ioy of the holie Ghoste, hee is destitute of the peace of con-

conſcience, hee is depriued of ſpirituall conſolations, in his miſery: neither is hee partaker of the prayers of the godly Chriſtians.

The ſeuenth is: The delicates (or daynties) of the Diuell. For, as the Aungels in heauen, doe reioyce ouer man when hee repenteth: ſo the Diuell is throughly inbrewed, with higheſt delights, and (as it were) with moſte pleaſant pleaſures, when he ſeeth men, (ſpecially thoſe which haue giuen their names vnto Chriſte) to liue without repentaunce. For, the ſinnes of men are (as certayne of the fathers ſay) the delicate diſhes of wicked Diuels.

The eight is: The conſideration of the tragicall examples of many menne, whiche, for their contumacie haue beene caſte, of GOD into paines eternall. In the number of whome, are Cayne, Pharao, Saule, Achitophell, Iudas, Iulianus, and infinite others. We ſee alſo how many nations, which haue heard Chriſte, and his Apoſtles haue periſhed: beeing turned away to pernitious errours of the Deuill, the Turke, and the Romaine Antichriſte. ἐσωχίαι φαύλων δαιμόνων.

Ninthly: Let this cogitation alſo enter into thy minde: That Repentaunce is not ſo the worke of man, as the the gifte of GOD: whiche if thou contemneſt, whiles it is, (day from day, and often) offered vnto thee, of God: it is to be feared, that hee dooth oftentimes caſte his precious pearles before ſwine.

The tenth is: The condition of late Repentaunce: For it is oftentimes rightly ſayde: Late Repen- Sera pœnitentia raro vera.

Repentaunce is ſeldome true. Hee is not to bee iudged to repent, whiche after he is not able to ſinne, doth feigne repentaunce. And Auguſtine ſayth: The repentaunce whiche is required of him, onely which is about to dye: I feare mee leaſte that ſame repentance doe alſo dye. I ſay this, (not that I doe denye the mercy of God to be giuen vnto thoſe, which beeing about to departe forth of this life) doe repent: but that we may conſider how daungerous it is to protracte repentaunce vnto the laſte gaſpe of this lyfe.

It ſeemeth good vnto me to collect breefely, theſe reaſons: the conſideration of whiche, will keepe enery of vs in the feare of God, that wee abuſe not the greatneſſe of his mercie to our owne deſtruction.

Almightie GOD bende our heartes vnto true, conſtant, and healthfull Repentaunce, that wee may be the Children of God: and that wee may all, and ſinguler (with olde Symeon, from the botom of our heartes, when wee ſhall departe foorth of this lyfe,) ioyfully ſing: Now Lorde let thy ſeruaunt departe in peace, acccording to thy worde, &c.

Howe ſhall a Chriſtian perſeuer vnto the ende, that he looſe not Faith: and the grace obtayned in our Lorde Ieſu Chriſte.

Wiſe, and prudent Phyſitians, beeing called to the ſick patient: doe apply themſelues to doe two thinges. Firſt, they bend all their diligence, (by their arte, and counſayle) to take away the preſent diſeaſe. Furthermore, that (vnto

(vnto the patient restored to his former health,) they may prescribe an order of liuing: least they fall backe againe into their disease, & so become the authours of their owne destruction. The examples of these, wil I follow: & because I haue hetherto brought (forth of the worde of God, the worde of saluation) remedy against sinne, death, & damnation: I wil now also bestow counsayle, by what meane it may bee accõplished, That hee which hath receiued Christe with his benefits, may also continue, and obtayne those euerlasting good thinges, whiche Christe hath merited for all those which repose their confidence in him. If I shall therefore saye with Paule: (Fight thou a good fight, holding fayth and a good conscience:) I haue comprehended the whole matter. But if any man goe forwarde further, to saye: Howe is Fayth and a good Conscience to bee retayned? I aunswere: The Scripture nameth The feare of God, The hyeste, and cheefest wisdome of the Children of God. For, this feare contayneth vs in duety, and obedyence towardes GOD: in whose sight wee walke. It hath foure conditions. 1. Tim. 1. Eccle. 1.

First: It is heedeful, leaste it should offend God.

Secondly: It doth diligently execute the things which are commaunded it.

Thirdly: It carefully auoydeth all lyinges in waite, deceiptes, and subtilties.

Fourthly: It seeketh and imploreth ayde, against his enemyes.

First of all, he which feareth God, doth busily

take heed, that by any meanes, hee offend not GOD. For this cause The feare of the Lorde is called in the 19. Psalme, PVRE: because that he whiche feareth God, considereth what euils he was subiect vnto by reason of sinne: hee considereth, ℔ Christ hath suffered his most bitter death, to take away sinne: hee considereth that whether hee wake, or sleepe, sit, or walke, eate, or drinke &c. he is cõuersant in the sight of God.

Furthermore hee remembreth that infinite glory, whereby he is adopted into the societie of the Sonnes of God, that hee might shew himselfe in all things obedient, to his moste louing father: he considereth that sinne is the marke of the Children of the Deuil: he considereth himselfe to bee a member of Christe, and partaker of that holy fellowship with GOD the father, the Sonne, and the holy Ghoste, and so foorth with all the electe of God: hee considereth that Sinne is spirituall Adultery, breaking the mariage knotte, whiche is betweene the Soule of man, with her Bridegroome our Lorde Iesu Christe: hee considereth, that it is not comely, that hee shoulde turne the Temple of GOD, into the habitation of the Deuill: neither that hee oughte to expell the holy Ghoste foorth of his hearte, whose benefites so exceeding, and many he hath effectually prooued: Hee is at a point, that he wil not deale traiterously against his Lorde and redeemer Christe, to gratifie the Deuill: Hee considereth that hee must so trade ouer his life: that (through any manifest wickednesse)

kednesse he bee not an offence to any, or that through him, the Gospell be not euill spoken of.

These, and suche other considerations will breede in the hearte of man, the feare of God, and a study to auoyde sinnes, and fallinges agaynst the conscience. GOD graunt that euery one of vs, may continually beare aboute with vs, in our heartes, these considerations.

Secondly: He which feareth GOD, Obeyeth the Commaundements of the Lorde: For, as the Psalme sayth: He hath great delight in his commaundements: (that is to say:) He yeeldeth due reuerence, and obedience vnto GOD, according to his Commaundements, with his greatest pleasure of minde. From this true worship, (or seruice) of GOD, the Papists haue many yeeres hether vnto, folwlye erred: whiche doe rashly teache, that God is to bee worshipped with the precepts of men: and doe bynde all the worshipping of GOD, to the Priestes, and Monckes of their order: whom (with manifest deceiptes, notwithstanding and for lucre sake), they doe bouldely affirme, to serue God aright only: and to haue also saleable workes of supererogation.

I will therefore adde somewhat concerning this matter, whereby euery man may learne, rightly to frame his iudgement: touchinge the true worship (or seruice) of God.

Of the worship (or seruice) of GOD.

The definition of the true seruice of God.

THE VVORSHIP, (or seruice) of God is, A woorke commaunded of GOD, wrought through Faith, (principally) to the setting foorth of the glory of God. **In this definition, there bee three thinges, whiche in the true worship of God, are necessaryly ioyned together.**

First: The matter (or materiall parte) **which is,** A worke commauuded of God.

Secondly: The cause, **namely,** That the same worke be doone of faith, in Iesus Christe.

Thirdly: The end, **namely,** The glory of God, **which the worker respecteth, that by this meanes he may declare himselfe obedient, to his heauenly father.**

The proofe of the definition.

That this worship must bee, A worke commaunded of God, **he himselfe in the** 20. **Chapter of** Ieremie **teacheth vs:** VValke yee in my Commaundements, and not in the Commaundementes of your Fathers. **And Christe when he sayth:** In vaine doe they worship me, teaching the doctrines, and Commaundements of men. **That is to say: They thinke mee to bee worshipped, when they goe busily aboute those thinges, wherein man iudgeth the worship of God to consiste: but they wander farre wide, and loose all their laboure.**

Collo. 2. 23.

And Paule **manifestly condemneth all wil worshippings, that is to say, all those worshippings, which men inuent, of a good intention, as they**

call

call it. Heereby, this rule is established: That no worship, (or seruice) is acceptable vnto God, but that which GOD himselfe, in his owne word, doth ordayne, and commende vnto man. For, on the worde dependeth the pureneſſe, and holyneſſe, of eche woorke. A generall rule to bee obserued.

Furthermore, that Fayth is necessaryly required, to the substaunce of this worship, is euident heerby: because God requireth a pure, and sincere worship: which cannot be yeelded of any man, whose hearte is with all abhominable filthyneſſe defyled and corrupted in the sighte of God. Paule affirmeth, the hearts of the vnfaithfull to be vncleane, and defyled: therfore it must needes be, that their works (albeit they appeare fayre, and beautifull in the sight of the worlde) are abhominable in the presence of God. Wherfore, to the Romanes Paule sayth: VVhatsoeuer is not of Fayth, is sinne. And to the Hebrues. It is impossible, without Faith, to pleaſe God. But, what then woorketh Fayth? Fayth purifyeth the heart of man: for so sayth the Apostle: By Fayth purifying your heartes. But this thinge commeth to paſſe, (not that Fayth of her owne nature obtayneth that efficatie:) but that the consciences of the faythfull (as the Apostle speaketh) are sprinckled with the blood of Jesu Christ: wherwith they are cleansed from all their deadlye offences, Rom. 15. Heb. 11. 1. Pet. 1.

Moreouer, that the worship (or seruice) must (principally) respect the glory of God: Paule teacheth saying: Doe ye all things to the glory of God

For, inasmuch as we are created, and also moreouer redeemed, that wee should worship God: doubtlesse it becommeth vs to yeelde due worship vnto God, for his commaundement sake. A woorke therfore which is doone after this manner, (According to the commaundement of God,) (proceeding from Fayth) and (vnto the glory of God): is called a holy, a pure, & so a worship, (or seruice) pleasing God. Whether therefore, this sorte of woorke, be inwarde, or outwarde, a high kinde of woorke, or a base: it is notwithstanding iudged a spirituall seruice of God, because it proceedeth not from the flesh, but from the spirit of faith, which hath respect to ỹ glory of God. But wheresoeuer any one of these three is wanting: there the woorke of man deserueth not to be called a seruice, or worship grateful, and acceptable vnto God. That Pharisie of whome the Gospell maketh mention, & that Courtior Cornelius, of whom it is written in the Actes of the Apostles, gaue almes: by the benefit wherof, many were releeued and comforted. Heere, bothe of them do one & the same woorkes, yet notwithstanding of ỹ almose of these twaine, ỹ differẽce is great. The almose of the Pharisie, were not ỹ worshipping of god, because they neither proceeded from Fayth, neither tended to the glory of God.

But Cornelius, albeit he was not fully instructed in the knowledge of Christe: yet notwithstanding, forasmuch as he beleeued, & hoped for saluation, and bestowed his almes through the commaundement of God, vnto God his glory,

and

and the comforte of the poore): his almes were, a pure, holy, and acceptable worship, (or seruice) vnto God. Therefore the Angel sayth, to Cornelius Acts. 10. Thy prayers and thy almes are come vp into remembraunce in the sight of GOD. Dauid, and Scipio, doe bothe fight agaynst their enemyes: the warre of Dauid was a worship, or seruice of GOD, but not the warre of Scipio.

For Dauid hauing the Commaundemente of God, beleueth, and holdeth battayle, to the glory of God, and the defence of his people. But Scipio (inasmuch as he wanted both the commaundement of God, and Faith, neither sought the glory of God) his battails were only wicked, and cruell butcheryes of men, in the sight of God.

After the like manner two Maydens (of the which two, one fearing God, the other indewed with no feare of God (albeit they two bee occupyed about one, and the same woorke, as cleansing of garments, yea, or wyping of shooes, or doing any other commandement of their Maistresse: yet notwithstanding, onely the woorks of the maiden which feareth God, are the worshipping or seruices of God, forasmuch as they are doone of fayth, according to the precept of God, commaunding obedience of seruants towards their Maysters: but the woorkes of the other, beeing the woorks of a wicked life, (albeit they doe outwardly appeere more excellent) are not the worshippings (or seruices) of God, forasmuch as they are defyled, with the vncleanesse of the heart, and inwarde filthynesse.

The

The like iudgement is also to bee had of other doings. And verely, no worke (albeit it be glorious, & beautifull) may bee called The worship, or seruice, of God, vnlesse, the same be 1. Commaunded by GOD, and 2. be doone of him whiche beleeueth, and feareth God, 3. vnto the honouring of his name. Let this suffice to be spoken concerning The wosship (or seruice) of God: whereby it is easye to vnderstand, what is to bee thought of the Masses, Vigilles, Rosaryes, and many suche innumerable trifles, and inuentions of that Antichriste of Romë: which he dare vtter, vnder the title of holynesse, and the worship of GOD, against the manifest veritie of the whole Scripture.

THE third condition of The feare of God, is, that he which feareth God, Doth studiously beware of deceipts, and lyings in waite for him. Hereunto maketh that sayinge of Syrach, Chapter. 33. No euill shall come agaynst him, that feareth the Lorde, but in the time of temptation, GOD wil vpholde him, and deliuer him from euill. Amongst many enemyes, with whome a Christian must haue conflict, there be three cheefe, which bend themselues to hinder his saluation, namely, The Flesh, The worlde, and the Deuill.

The Flesh, (that is to say) The prudence, and wisdome of man, will take in hand, either to reforme God himselfe, and prescribe a manner of worshipping him: or els by her concupiscences, & pleasures, goeth about this thing, ỹ thee may vtterly turne away the whole man from God.

Flesh,

Fleshe, and Bloude is sayde, to will to reforme God, and to prescribe an order of worshippinge him: when man appoynteth anye woorshipp for God, which is not commaunded of God, as it is doone in the papacie: and will haue this to be obserued, as a rule vnmoueable. (That whatsoeuer is doone of a good intente, pleaseth GOD. Agaynst these, the feare of God doth set it selfe: and considering such manner of suggestions, to be deceipts of the Deuil: acknowledgeth GOD to bee wiser, than that hee needeth, or will bee taught of duste, and ashes. Hee therfore, which feareth God, thinketh thus, of good intention, as they call it: If so bee, that good intention be directed by the woorde of GOD, it profiteth: but if not, it is daungerous, & if it fight agaynst the woorde of God, it is then, playnely hurtfull, and pernitious. Whosoeuer therfore instituteth a woorshippe, (or seruice) diuerse from the commaundement of God, hee sinneth fower folde.

A common rule of the papistes.

First, hee becommeth guilty of declininge away from God, because hee forsaketh the rule of the true woorshipp of God, namely, the woord of God.

Furthermore: Hee incurreth the faulte of rashnesse: for that he dare bee so bould, to bring in a woorshipp not commaunded by God.

Thirdely: Hee imprinteth into himselfe a note of horrible presumption: in that hee supposeth himselfe to increase the woorshipp of God, beeyond that which god himselfe hath cõmaunded.

Fourthly: Hee sinneth in giuinge example,

whereby others are inuited to the lyke superstitions. If any man doth require examples of of this matter: hee may finde great plenty, not onely among the Papistes, but also, peraduenture, among our selues. Let euery man therfore take heed, that hee attempt not, or institute any thing, without the cõmaundement of God.

Furthermore, Flesh, and Bloud do also vse the Counsaile of their inward, and household guest, and the sundry delightes, and pleasures of the body. Intemperantie, and Incontinentie indeuoureth to turne away the whole man from God. But against these things, THE FEARE OF GOD, opposeth it selfe, and on the one part, repeateth often the examples of our Lorde Iesu Christ, and his holy ones, and on the other part reconeth vp the vnhappy falles, and miseries of those which haue declyned from God: of which matter, wee haue euen at these dayes manifest examples.

THE VVORLDE in like manner, lyeth in wayt for the Children of GOD, whom, (by wicked counsailes, and examples, by honoures, pleasures, ritches, and prosperity of thinges) it goeth about to seduce from God: and vpbraydeth to the Churche of Christe, not onely her Crosse, and tribulations: but also persecuteth, and killeth as many as doo confesse Christe. Agaynst the puny deceiptes, and open iniuries of the world: the feare of GOD, setteth, The Counsayle of GOD, The example, and will of Christ, Efficatie, and ioy in the holy Ghost, The heauenly

heauenly ritches of lyfe euerlastinge, The Consolations of the holy Ghoste, vnder the Crosse, and the victory of saluation in Christe Iesu: **which all the godly shall fully obteyne, when** Sathan **with his members shal bee cast into the paynes, of Hell, euerlasting.**

Moreouer THE DEVILL, **with lyinge, and murther assayleth Christian people.**

Agaynst him fighteth the feare of GOD, with the swearde of the Spirite, namely the woorde of God: beeinge assured to obteyne the victory through our Lord IESVS CHRIST, **as in this fourth member shall now further bee sayde.**

THE FOVRTH **Condition of the feare of God is,** That it requireth ayde agaynst these his enemies, The Flesh, The VVorlde, and the Deuill.

Of this matter Syrach: **in** Chapter 40. **maketh mention:** The Feare of the Lorde (**saith hee**) wanteth nothinge, neyther needeth it any helpe. **The most notable, and chiefest refuge agaynst all the enemyes of the Christians, is earneste, and feruente inuocation of the true, and omnipotent GOD. Which thinge** Salomon **confesseth, when hee sayth:** The name of the Lord is a most stronge Tower, the righteous flyeth vnto it, and shalbee exalted. **And GOD himselfe in the Psalme sayth:** Call vpon mee in the day of tribulation, and I will delyuer thee, and thou shalte glorifie mee. Pſalm. 50.

Because therefore the cheefest sorte of Christians, in all aduersities is, saythfull Prayer: I will shewe in fewe woordes, what is to be esteemed of CHRISTIAN PRAYER. Neither doe I thinke it to bee needefull to refute that deuelishe errour, whiche the Pope hath brought in, of the Inuocation of Sainctes, which is nothinge els, than a meere blasphemy of Jesus CHRISTE, the Sonne of GOD. For inasmuch as GOD in his woord, hath expressely commaunded, that wee should trust vnto him alone, and call onely vpon him, and that wee should not giue this honour vnto any creature: doubtlesse they which doe otherwise, doe greeuously offend, and suffer themselues to bee sowly seduced, by the instigation of the Deuill, from the true Mediatoure, and Intercessour, IESV CHRISTE. But hee which feareth GOD, obeyeth the commaundemente of GOD, (whereby hee chargeth, that hee himselfe onely, be called vpon,) and trusteth to the promyses of God, and first of all to that of Christe, promising that VVhatsoeuer wee shall aske in his name, wee shall receyue it, so that wee aske in a sure sayth, nothing at all doubting of his promises.

Ihon.

Of

Of Christian Prayer.

VVhat then is Christian Prayer?

CHRISTIAN PRAYER (**is not a bablinge of many wordes, or much talke, as Christ in** Math. 6. **sheweth, that the hipocrites falsely supposed:**) **but,** It is an inwarde groninge of the heart, wherby the minde of man is lifted vp vnto GOD: And eyther geueth thankes vnto him, for benefits (through Christe) receyued: Or requireth somewhat in the name of the onely Mediatoure Iesu Christe, furely perswadinge himselfe to bee hearde of God. The true definition of Christian Prayer.

Moses prayeth, his handes beeinge lifted vp vnto Heauen, **no mooving of his lippes beeing seene. For, hee cryed in heart, and the Lord answered him saying:** VVhy cryest thou vnto mee? **And** Dauid **sayth:** Vnto thee (O Lorde) haue I lifte vp my soule. **By these two examples it appeareth, that true prayer is not a bayne noyse of the lips: but a feruent groninge of the heart, requiringe helpe of** GOD.

To what ende then doe wee vse a recitall of wordes, wee bende the knees, knocke the brest, and in the time of praying, lifte vp our eyes vnto Heauen? Wee vse these outward gestures, that the heart of man may bee stirred vp to pray earnestly: that our cogitations maye bee the more bente, to the requiring of the things: that GOD, **with soule, and body togeather might**

bee honoured: and that publiquely, (with body, and mouth) wee might profeſſe our fayth in GOD. Wherof Auguſtine ſayth: Although the inuiſible will of him which prayeth be knowne vnto God, neyther needeth hee any tokens to open the minde of man vnto him, which knoweth the ſpeaking of the heart: yet notwithſtanding, man vſeth the voyces, and members of his body, that by prayinge in ſuch ſorte, the affections of man maye grow the more humbler, deuouter, and feruenter.

How is the heart of man in the time of prayinge lifted vp vnto God? That is doone (as it were) by two winges: of the which two, one is THE CONSIDERATION OF THE MERCY OF GOD, the other is, THE SVRE CONFIDENCE IN THE MEDIATOVRE our Lorde IESVS CHRISTE.

The two winges wherby wee are lifted vp in prayinge.

The Conſideration of the Mercy of God conſiſteth in this, that GOD himſelfe hath commaunded this woorſhip of Inuocation, and hath promiſed, that hee will heare them which call vpon him: and alſo (after his hearinge, and delyueraunce) requireth thankfulneſſe.

These three poinctes are ioyned togeither in the ſaying of the 50. Pſalme: Call vpon mee in the day of tribulation (that is the Commaundemente) And I will deliuer thee, (the promiſe of hearinge) And thou ſhalte glorifie mee, (whereby thankfulneſſe is required). Therefore, when wee pray, wee muſt not only haue reſpect to the Commaundement, and promiſe of GOD: but wee muſt alſo thinke vpon thankes geuinge, which

conſiſteth

consisteth in yeelding obedience vnto God. Hereby it is euidente, that whosoeuer prayeth, keepinge a purpose to sinne: the same may not thinke, that hee shal obteyne any goodnesse: but rather, by his prayer to call vpon himselfe the plagues of God, for his vnthankfulnesse. For so sayth the Psal. 66. If I had inclined vnto wickednesse with my heart, the Lorde had not heard mee.

And in the 1. Iohn. 3. If our heart reproue vs not (that is to say, if wee bee free from an euill conscience and purpose of dooinge euill,) VVee haue trust to Godwarde, and whatsoeuer wee aske, wee shall receiue of him. Iames the 4. Yee aske, and receiue not, because yee aske amisse, euen that yee may consume it vpon your concupiscences. 1. Iohn. 3.

Therfore, let the Christian which is about to pray, follow the rule geuen of Paule in the 2. of Timoth. 2. viz. Let euery one which calleth vpon the name of the Lord, depart from iniquitie.

THE OTHER VVINGE whereby in the tyme of prayinge, the heart of man is lifted vp vnto GOD, is, A SVRE CONFIDENCE, in the Mediatour our Lorde Iesus Christe, which hath * geuen vnto his Disciples this moste sweete promise: VVhatsoeuer yee shall aske the Father in my name, hee will geue it you.

* Or layed downe, viz. in the 16. of Iohn.

In this moste ample promise of Christe, two things are chiefely to bee obserued namely, the vniuersal signe (VVHATSOEVER) and the mãner of Inuocation, (IN MY NAME.) The vniuersal promise is to be restreyned, to a

certayne kinde, that the ſentence of Chriſte may bee this: VVhatſoeuer yee ſhall aske, (that is,) Whatſoeuer yee, beeing the Children of GOD ſhall aske of your heauenly Father, (that may be proffitable for your ſaluation and Commoditye) the ſame hee will geue vnto you. So S. Ihon alſo declareth the ſame, in the 1. Ihon 5. when he ſayth: VVhatſoeuer wee ſhall aske ACCORDINGE TO HIS VVILL, hee heareth vs. For, it beeſeemeth not good Children, to require any thinge of their Father, which might bee contrary to the fatherly will. For, if a ſonne doth require of his Father a Scorpion, or a ſerpent, or, a thinge any way hurtfull, ſurely it is agaynſt the will of a father, neyther will the father giue that thing, which the ſonne requyreth. Let the Children of God therfore, keepe theſe two rules: The firſt is this: VVhen wee require of GOD, thoſe good thinges, which we may vſe eyther well, or yll: let vs aske thoſe things, with Condition, ſaying: Graunt mee (O Lorde) this, or that thinge, (if it bee auayleable for mee,) and if it hinder not, thoſe thinges, which are far more better, and excellent. So in times paſt, the holy Martyres prayed, and wee alſo at this day, after the ſame manner, doo ſubmit our ſelues to the diuine pleaſure: when wee pray agaynſt, eyther peſtilence, war, or other puniſhments of GOD: or beſeech God, for the obteyning of health, and the neceſſaries of this lyfe.

The ſeconde rule is this: VVhen wee deſire of GOD thoſe good thinges, which wee can not abuſe:

buſe: thoſe thinges are to bee required without all Condition. **Of this ſorte of good thinges, are,** The knowledge of God, the increaſe of fayth, true godlynes, patience vnder the Croſſe, & other giftes like vnto theſe. **The foundation of this rule, is, the knowledge of the will of God, who would haue al men to be ſaued, and come to the knowledge of the truth, as it is at large ſhewed beefore.** 1. Tim. 2.

THE OTHER THINGE **which I ſaid was to bee noted, in that moſt ſweet promiſe of** Chriſt, **is,** THE MANNER OF INVOCATION, **which is expreſſed when he ſaith:** (In my Name,) **that is to ſay,** VVhatſoeuer yee ſhall aske in the knowledge, and Confidence in mee: the ſame, the Father will geue you, for my ſake, which am your aduocate, interceſſour, and Mediatoure, with my Father, and your Father: yea, the Father loueth you, for my ſake, becauſe yee are my members, yea rather, my brethren, and his adopted ſonnes.

Furthermore, of what ſorte the knowledge of Chriſte ſhould bee, and what manner of Confidence, our cõfidence in him ſhould bee, wee haue declared beefore: therefore, I will now, only giue admonition of this thinge, namely, How wee ſhould be affected, as often as we do heare this promiſe of Chriſte: (VVhatſoeuer yee ſhall aske the Father in my name, hee will geue it you:) **For it conteyneth, both, manifolde doctrine, holſome admonitions, and effectuall conſolations.**

The Doctrine is manifolde: For, firſt, it

teacheth, that all immagination of our owne worthynesse, is to bee excluded from our praiers. For, when, wee praye in the name of Christe: wee acknowledge, Christe to bee only worthy, for whose sake wee are heard of God. Moreouer, wee learne a difference, betweene a Christian Prayer: and the prayers of all other sectes. For, Christian Prayer is grounded vpon the Confidence in the Mediatour: whom, forasmuch as prophane men doo not confesse, their praier is voyd, & destitute of al foundation.

The admonitions are these: that this manner of prayinge, admonisheth vs, of our blindenesse. For, when wee must aske in the name of Christ: it is not to bee doubted, but, that those thinges are very great, which must bee asked. Wee must therefore open our eyes, and looke diligently about vs, what thinges publiquely, what priuately, are greeuous vnto vs: what inwarde, what outwarde, what Corporall, what spirituall thinges are lackinge: that in all these thinges, wee may lifte vp our heartes to our most mercifull Father, and aske of him, in the name of our Mediatour IESV CHRISTE, surely, and without doubt, trusting, that he wil giue vs those things which are necessary for vs (so that wee praye in a firme fayth,) and that those thinges which wee require, may be holesome for vs, as it is already sayd.

The Consolations are: that this manner of praying comforteth those which praye, agaynst two most great impedimentes of Inuocation: namely

namely: Fleshly Distrust: and, Our owne vnworthynesse. For, vnlesse when wee pray, we were stayed vpon the confidence of the Mediatour: our Fleshly distrust, (which the remembraunce of the manifolde sinnes of our whole lyfe, dooth augment) would feare vs away from praying, and wee should all the sorte of vs, be easily subdued, beeinge throwne downe prostrate with the consideration of our vnworthynesse, who of our selues are vnworthy to come into the presence of GOD, but the confidence in the Mediatour, healeth these maladies. For, it both ouercommeth fleshly distrust, and boasteth not her own worthynesse, but the worthynesse of Christe. Hereunto apperteyneth that sayinge of Paule Rom. 5. By fayth we haue peace with God, through our Lorde Iesus Christe, by whom also wee haue accesse, through fayth, vnto this grace, wherin wee stande. &c

With these thinges notably agreeth, the answere of our Lorde, geuen to the Woman of Samaria, in Iohn 4. For, so hee sayth: The hower commeth, and now it is, when the true woorshippers, shall woorshipp the father, in Spirite, and in the truth, for such the father seeketh to woorshipp him. The Woman of Somaria thought, that the efficatie of Prayer, depended vpon the dignitye of the place: for, (sayth shee) Our Fathers woorshipped in this Mounteyne, and yee saye, that at Ierusalem is the place, where menne ought to woorshipp.

From this opinion, Christe calleth backe the Woman, and propoundeth vnto her, the true manner of woorshippinge, namely: That shee must worship the Father, in Spirit, and in the truth. When hee sayth, IN THE SPIRITE, hee maketh a difference, betweene that prayer, which proceedeth, onely from the mouth, and that which proceedeth from the Spirite: which Spirite worketh fayth in the heart of man, whervpon dependeth and from which proceedeth, true adoration. When hee sayth IN THE TRVETH: he interpreteth two old figures: the former of the mountayne, in which Iacob prayed: the latter, of the place, which was at Ierusalem and was called THE PROPITIATORIE. For, that Mountayne of Iacob did put vs in minde, that when wee praye, wee should not respecte anye dignity of places in the worlde: but, that (from all the lowe valleyes of this world) wee should lifte vp our heartes, vnto the Hilles, that is to say, vnto Heauen. And Christe willeth the same thinge, when hee commaundeth those that praye, to say: Our Father which art IN HEAVEN.

The latter figure Christe expoundeth, when hee sayth: They shall woorship the Father IN THE TRVETH. This Trueth is set against this place at Ierusalem, which was called THE PROPITIATORIE. For this place was a figure of the true propitiatorie Iesus Christe our onely Mediatoure, without whom, there is no entraunce open for anye to enter into the

Holy

Holy of Holyes, that is to say, into Saluation, and lyfe euerlasting. By this reason is also excluded from Christian prayer, all hypocrisie, and therewithall is necessarily required, true, and feruent Zeale of minde in the time of prayer: so that there must bee a consonancie, and agreement of the heart, and mouth, that the one say or speake not otherwise thā the other thinketh.

Thus it is shewed, that THE FEARE OF GOD, is the beste keeper of fayth, and of a good Conscience in vs: as beeing that thinge, which studiously auoydeth Sinne, obeyeth the Commaundementes of God, diligently bewareth the deceiptes of the flesh, the worlde, and the Deuill: and, (beefore all thinges,) seeketh (in these manifolde daungers of the worlde,) helpe at the handes of GOD, by earnest, and Christian prayer: and, by this meanes, persueretb constaunt vnto the ende, (that is to say) endureth so longe, vntill GOD calleth vs from this vale of misery, and receyueth into Heauen to himself, the soules of the godly, which depart from hence, in the inuocation of Christe: their bodyes in the meane season restinge in the duste of the earth, subiect to corruption, in testimonye of the iuste Judgemente of God: which shall rayse vp agayne our bodyes in the last day, and (beeinge agayne restored to their soules) shall quicken them, that we his Children may enioy eternall lyfe: and beeinge finally taken awaye from all chaunges, and daungers of this world, may remaine in perpetual ioyes, with the Lord,

and our only Sauiour IESV CHRIST, to whom, with the Father and the holy ghost, bee prayse, honour, and glory for euer, and euer, Amen.

These thinges I purposed to write, of the principal pointes of our religion, for their sakes which do vnderstand, our common Language. Which I also will to remayne, in place of the Confession of my fayth, and doctrine, which I haue taught, and professed in this Schoole of Hafnia, about the space of 30. yeares. I beeseeche the Christian Readers, that of this, and other my writinges, they would iudge, not by the quarellings of vnlearned, & prowd spirites, but by the woord of GOD.

GOD bee mercifull vnto his Church, and with clemency turne away the dissentions, and corruptions of the pure Doctrine, and assist vs all with his holy spirite: by whose assistaunce, wee may in such sort daily increase in the knowledge of the true God, in fayth and newnesse of lyfe: that in the last day wee may bee founde in the number of the elect children of God, through IESVS CHRISTE our Lorde, Amen.

A ſmall forme of Daily Prayer, *to bee daily vſed.*

A Thankeſgeuing for all God his giftes, and Benefites in generall.

O Eternall God, and mercifull Father, I giue thee thankes, by thy welbeloued Sonne our only Mediatour, Lorde, and Sauiour Ieſus Chriſt, for all thy giftes and benefites, aſwel Corporall, as Spirituall, temporall, and eternall, which are moe, and farre greater, than that they may bee, either in minde cõceiued, or with wordes expreſſed.

For the preſeruation of the Church, or Congregation of Chriſte.

I Beſeeche thee, moſt mercifull God, and heauenly Father, by the name of thine onely begotten ſonne, to defend thy Church, and Congregation in all partes of the worlde, and conſerue the purity of thy woorde: that the kingedome of thy Sonne may bee increaſed throughout all the worlde, and that many may declare thy goodneſſe, and mercy for euer.

For the Realme, Prince, Counſayllours, and euery eſtate of lyfe.

O Almighty God, and heauenly Father, geue vnto this Land, ſafe, and peaceable gouernaunce, vnder thy protection: gouerne with thy holy ſpirte, our moſt mercifull Soueraigne, the Counſayllours of the Realme, and euery one in his eſtate of lyfe: that wee may leade a quiet lyfe, in all godlyneſſe, and honeſty, to thy glory. 1. Tim. 2.

For the forgiueneſſe of ſinnes, and obteyninge of grace.

Wipe

WIpe out (O Father of mercies) all mine iniquities, through, and for thy Sonne his sake, crucified and rayſed vp agayne for vs: (with the righteouſneſſe of thine onely begotten Sonne) make mee righteous: cleanſe my hearte with thy holy Spirite: teache mee thy waies, and lead mee in thy trueth: make clean my minde, that all wicked cogitations, corrupt affections, and vnhappy counſayles, carcleſſe ſtubbernes, and (to conclude) all wicked factes, may departe farre from the ſame: illuminate the ſame with the light of thy grace, that it may couet, will, deſire and doo thoſe thinges only, which are pleaſaunt vnto thee, and holeſome, and profitable for the Church of Chriſt.

For the ayde of God in the needefull buſineſſes of our vocation.

GIue mee vnderſtanding (O Lorde) and aſſiſte mine indeuoures, that I may faithfully, and diligently perfourme the workes of my vocation, to the glory of thy name, the edification of thy Church, and the commodity of my neyghbour.

For the grace of God to lyue well, and dye well.

GRaunt mercifully (O Lord) that, (by thy aſſiſtance) I may perſeuere in holding faſt a liuely fayth, and a good conſcience, vnto the laſt breath of this lyfe: that when my hower ſhal come, I may quietly ſlepe in the Inuocation of my Lord Jeſu Chriſte, and that I may obteyne eternall life through him: in the which life, I may (with all the electe) for euer, honour, and glorifie thee: To thee alone bee honour, prayſe, and glory with thy Sonne, which lyueth with thee in the vnity of the holy Ghoſt, one God, world without ende. Amen.

FINIS.